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The articles in The Review and Press Departments are condensations or summaries of the original articles, or of salient points in those articles. In no case are the editors of THE LITERARY DIGEST responsible for the opinions expressed, their constant endeavor being to present the thought of the author from his own point of view.

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In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

## The Reviews.

### POLITICAL.

#### CANADIANS IN THE MARITIME PROVINCES ON UNION WITH THE UNITED STATES.

J. H. DERAN.

*Our Day, Boston, October.*

THE Maritime Provinces of Canada are the only territories the Dominion possesses on the sea, except on the Pacific, and the Arctic expanse of Hudson's Bay. Their area is 48,483 sq. miles, or about three-fourths the area of New England. The population is roughly estimated at a million. One-half of the population are dependent on the soil, one-quarter on manufactures. Nine to ten thousand persons are professional; 25,000 families, 105,000 souls depend on trade. Seventeen thousand sea-fishermen, besides ten thousand sailors, make their living on salt water. Three thousand lumbermen produce annually 100,000,000 c. ft. of timber. The bulk of the remaining population may be classified as laborers. There are about 300,000 Romanists, and 700,000 of Protestants and others. The natural resources of these Provinces are great. The forests still furnish abundant supplies of lumber. The sea-fisheries are no other than those identical "Canadian fisheries" that diplomacy has been so busy about. The coal mines

of the two Provinces of the Mainland, the iron and gold of Nova Scotia, the marvellous salmon rivers and deer walks of New Brunswick, are too well known to need more than mention. Altogether it will be seen that these Provinces by the sea are worth coveting, and—worth being retained.

The condition of the Maritime Provinces, taken as a whole, is that of a prosperous country, and with prospects of continuing to thrive from its own natural resources. Socially, the country is not yet old enough for the development of a sentiment of nationality. Partly from strain of blood, partly from continued relations, a prejudice in favor of the parent country remains smouldering. The spark has not been extinguished, but it would require a lively breeze to fan it into a flame. The Colonists have their social characteristics and class traits—a certain bluntness of manner, not, however, identical with the obtrusive forwardness of the lower American with his strange admixture of elements.

In the political life of these colonies, the people have full scope of choice and control in the election of those they select to govern them. Representatives are almost always fairly respectable in character and position, members are not run into office by the roughs. The two great parties, Liberal and Conservative, are balanced so nearly, as always to provide a strong opposition—that safeguard of liberty. The legislature of each Province possesses the wide right of taxation for local purposes, and the regulation of public affairs, including education. The judiciary is as unsullied as its own ermine. Calmly viewed, these colonists have little to wish for in their political relations. The secession cry that was raised in Nova Scotia not so long since, was nothing but a clumsy artifice to keep a faction in office, and deceived no one.

The wish is father to the statement we hear so often, that Britain would let her colonies go, nor heed what flag they ranged themselves under. Canadian independence, if unanimously sought, might be accorded by the parent country, for British interests could be preserved intact by treaties of alliance offensive and defensive. Hence it is, that the, as yet, crude and nebulous idea of a general federation of the empire begins to be examined, while the project of an independent Canada is passed over as a theme of the debating club. Annexation to the United States, if ever, will therefore have to be accomplished before federation of the empire, if ever, grows out of theory into existence.

The general sentiment of the Maritime Provinces as to commercial union is definite and pronounced. There is no margin for doubt, that were it within their power, which it is not—for it is a Dominion affair—the legislatures of all the three Provinces would record a majority for any reasonable measure of reciprocity—for commercial union in short. This is a very different thing from political absorption, yet it cannot be denied that this first step would make the second easier of approach. *Ce n'est que la premier pas qui coûte.*

The two great political parties in Canada are nearly equal. Were either of the two to propose a change of nationality, the other would cry treason. A radical change can only be brought about by a plebiscite. In the extremely improbable case, that all parties represented in all the legislatures could agree to coalesce, and become unanimous in demanding that a question of crisis be submitted to the vote of the whole people, such a proposition would be promptly negatived by the central power, on the ground that such a mode of expression is seditious. In the Maritime Provinces, the sailors, fishermen, the lower class of farmers and the Irish and other laborers might regard union with the United States as advantageous to their personal interests, and I hold it by no means

impossible that, in spite of the English sentiment of the more cultivated classes, a yea and nay vote would give a majority in favor of annexation. Behind the fact, however—for fact it is—lie considerations of the Canadian Federation and of the Empire.

That Britain would voluntarily assent to a measure which would shut off the Dominion from the Atlantic seaboard is in the wildest degree improbable. The retention of this seagate to her North American possessions is to England worth a war, and such war would be undertaken. Great Britain would no more give up the fortress of Halifax—which, by the way, the Provinces could not give up, as it does not belong to them—than she would give up Gibraltar, Malta or Aden. Halifax is but one link in England's chain of posts. Remove that one link and the whole chain is worthless. In speculating therefore on the withdrawal of these Provinces from under British sway, a war with England must be looked squarely in the face.

### THOUGHTS ABOUT PROTECTION AND CENTRALIZATION.

D. CADY EATON.

*New Englander and Yale Review, New Haven, October.*

THE word "protection," as used by publicists now-a-days, means the protection of American manufacturing interests against foreign competition. It does not include the protecting of agricultural interests, nor the protecting of physical, intellectual, social, or spiritual interests. In the minds of protectionists, these latter interests are apparently of insufficient importance to be regarded as factors in the country's welfare. Or it may be that they are not factors in their political economies. An article in the July number of the *North American Review*, signed Andrew Carnegie, presents the principles, the plans, the expectations, the hopes, and the ultimate possibilities of protection, so clearly, so frankly, and so fully, that all can understand the proposed future, and all can see that the present is the result of forces which are working out that future. The condition to which protection is leading us, according to Carnegie, is commercial isolation; and the writer rejoices that the signs of the times show that this isolation is near at hand. The time is coming, under protection, when importing and exporting will cease; when home demand and home supply will balance; when there will be no surplus of produce to export; no demand for imports either raw or manufactured. This state of things is not in the distant future. It is near at hand. Let us consider what may be some of the effects of commercial isolation on the country.

A nation which withdraws itself from commercial relations with other nations, withdraws itself from the brotherhood of nations and from the brotherhood of mankind; from the affections, sympathies, mutual interests, aims, and hopes which make one people, under one God, of all the inhabitants of the earth, whose chief end, under His command, is to help one another in the pursuit of happiness and in the development of civilization and benevolence.

The termination of foreign commerce will cause radical redistribution of values and make necessary new sources of revenue. Eastern cities, to hold their own, must gain in manufacturing power the equivalent of loss in commercial power. Their efforts are strenuous, but in vain. The West has the raw material at its door. The East is handicapped by the cost of transportation. Deprive Boston, New York, Philadelphia and Baltimore of foreign commerce and of home manufactures, and how long will it be before grass is growing in Washington Street, Broadway, Chestnut Street and Charles Street? Will the East submit to being impoverished? Will the country at large accept the dictation of protected centres?

With the cessation of foreign commerce, the trunk lines

running into seaboard cities would go into bankruptcy, and the millions of trust and other funds invested in their obligations would be lost. Be sure this will not take place till the "Protection Barons," as they are called, have disposed of their holdings and placed the product where they propose locating the centres of distribution.

The vast and increasing expenses of the protected nation will have to be met by the imposition of new and enormous internal taxes. As the "Protection Barons" control National and State legislation, these taxes will be laid where they will hurt the barons the least and the people the most.

Where protection is perfected, internal taxation is as necessary as where trade is free. Of internal taxes, the easiest to impose and the easiest to raise are taxes on wines, spirits, malt liquors and tobacco. Of the internal revenues of Great Britain, nearly one-half are paid by the bibulous and the smokers. The victuallers, as they are called, that is, the importers, manufacturers and sellers of wines, spirits, tobacco, etc., constitute the most powerful political party in England. Neither tory nor liberal dare offend them. No party in England has presumed to close the Sunday dram-shop. The protection barons may be forced to copy England in the matter of internal taxes. Thus the people may find in rum a power to set over against the power of protection. A glorious future for a God-serving country! The English victuallers are not ambitious, and politics do not attract them. They only ask to be let alone and their request is granted. May our victuallers be more active! For on their activities may depend the preservation of our few remaining liberties.

One point Carnegie does not consider. He does not state how the stupendous profits of manufacturing in the United States are to be secured to American citizens. What is to prevent richer countries from going into the business? If they cannot sell their manufactured articles, what is to prevent them from transplanting their "plants"—I believe that is the word—to this side of the water and snatching away the rewards of protection from under our very noses? How long has Carnegie himself been a citizen? Does a day pass without an English syndicate buying something? If we are to be reduced to the condition of serfs, should not the "protection barons" at least give us masters of our own blood?

When the greater part of the legislators' time is taken up with matters affecting individual values, then the Republic is in danger. When an individual, or a body of individuals, can make himself or themselves richer by legislation, and legislators are helping him or them to do it, then ring out the alarm. Then let freemen hasten together, as when the belfries of Bruges and Ghent rang out their warning clarions! In republics, legislation should be general. If individual, it should be to give individual powers which cannot be exercised generally, and which must be exercised for the general good.

So far the question has been considered from the point of view of the individual. Let it now be considered from the point of view of the Constitution.

That instrument has generally been interpreted against the people and in favor of the document; when, if the idea of State sovereignty, and of the sovereignty of the people is not an antiquated myth, and the tenth amendment be still valued, interpretation and decisions should have been the other way. Some of the results of this method of interpretation are these:

A national banking system has been created. State banks have been virtually suppressed, by imposing a prohibitory tax on their circulation. The control of their financial system has been taken away from the several States, and there has been built up at Washington, the most gigantic, the most absolute, the most despotic and the most dangerous financial system the world has ever experienced. The power of the Secretary of the Treasury reaches to the pocket of every citizen of the United States. At any time or place, he can



create a panic in the money-market, or foment speculation by out-flooding the currency.

By the new Silver Bill \$4,500,000, in round numbers, of the people's money are to be paid over to the "Silver Kings" for their individual enrichment, and for absolutely nothing else. No other construction can be put on the law; no other view of it is possible.

Is there any clause in the Constitution giving Congress specific power to confer pensions? Is there any clause giving the United States specific power to confer premiums upon special industries or special agricultural products?

There is no need of multiplying examples. If the idea of surrendered and conferred sovereignty be continued, then the Union will fall to pieces, and a multitude of independent States will take its place, or an armed autocracy will rule with imperial power.

#### AMERICAN WINE AND FRENCH COMMERCE.

GEORGES MICHEL.

*L'Economiste Français, Paris, September 27.*

AFTER that Draconian measure, the Mac-Kinley Bill, here is the Edmunds Bill, which came into force on the 30th August last, and which, *inter alia*, invests the President of the United States with discretionary power to suspend by simple "proclamation" the importation into the States of any article of food or drink injurious to the public health, and authorizes him to make reprisals on any country which unjustly or arbitrarily refuses to admit an American product.

These measures may not appear to be specially directed against France, but they are so in reality. The object of the Edmunds Bill clearly is, not only to oblige France to repeal its prohibition against the importation of American preserved provisions, but also to substitute for French wines in the American market the produce of the vineyards of North America. This view is confirmed by statistics, which show that the cultivation of the vine and the manufacture of superior wine are making great progress in America, and consequently, that while America is now receiving less wine from Europe, she is gradually exporting more. There is only one way in which the vineyards of France can struggle successfully against this new competitor. With our privileged soil and climate, it is not difficult for us to produce wine of the very highest quality. Let us make the most of these natural advantages; let us endeavor carefully to maintain the excellence of our wines, and thus preserve for them the high place they now hold in the markets of the world.

#### LETTERS ON FOREIGN POLITICS.

MADAME JULIETTE ADAM.

*La Nouvelle Revue, Paris, October 1.*

THIS fortnight has been fertile in sensational news. In one and the same week we heard, first that the Emperor William had succeeded in reconciling Austria and Russia, then that England, Russia and France had all but entered into an offensive and defensive treaty, and again that a triple German-Austro-Hungarian alliance, excluding Italy and including England, was about to be formed. Don't let us be influenced by these contradictory rumors. The instincts of race, the mutual jealousies which they share in common with other peoples, the same passion for universal domination, Germany's new but immeasurable appetite for colonization, the same aptitude for emigration, the same necessity for commercial expansion, will always impel England and Germany to alternately unite with and betray each other. We have a foretaste of this union and this treachery, in the denunciations by the English newspapers of the re-establishment of the trade in blacks by the German authorities, and of the sale of slaves in Bagamoyo. The devotees of the hoaxer Gordon,

who first constituted himself the apostle of the abolition of slavery and then cheerfully authorized the traffic in human flesh, have poured into oceans of ink their floods of indignation, not against their own colonial functionaries who protect slave-dealers, but against German participation in what the humanitarian *Times* characterizes as an *outrage on civilization*. The *Gazette de l'Allemagne du Nord* replies by talking of *equality of rights*—equality of rights in connection with the sale of slaves. Is this simplicity or cynicism?

The English both at home and abroad have a genius for the game of see-saw. Even their popular agitations, their outbursts of public sentiment, seem to be pre-arranged by the combatants on the two sides, as a part of a scheme which is alternately profitable to both, and is constructed for the purpose of keeping a political caste in power. One striking feature of their political organization is that no new parties are ever formed. When the Liberals are too powerful, their hive is evacuated by a swarm of seceding bees, who go over to the Conservatives. When a radical chief, like Mr. Chamberlain, has too much influence, they make a Conservative of him, and—mark the irony—if his late partisans are astonished at the discovery that they have warmed in their bosoms a Radical Conservative, they may have in exchange Lord Randolph Churchill, who is a Conservative Radical.

One of the subjects in connection with which the Foreign Office has played the favorite English game is the Bulgarian question. At first Europe hears the clamors of Mr. Gladstone about the massacres in Bulgaria, and the Liberal press in England incites Russia to war and applauds her victories; then, in order to nullify the successes of the Russian armies, Lord Salisbury, with the complicity of M. de Bismarck at the Berlin Conference, tears up the treaty of San Stefano. After that Mr. Gladstone encourages the agitation in favor of a return to the treaty of San Stefano. Again Lord Salisbury tempts Prince Alexander of Battenberg to be ungrateful, pays for a Roumelian revolution, advises Austria to commit herself by openly entering into contest with Russia, and, through Austria, promises Bulgaria the political and commercial support of England. Poor Austria! She is breaking with Russia and running the risks of new alliances, war and financial ruin, merely to hear a Gladstone ministry say to her one of these days, "Paws off!"

To return to William II. Since we have followed him through the interminable zigzag of his peregrinations all over Europe, we have a right to put into circulation with him a new proverb—*A rolling majesty gathers no prestige*.

IN the *Revue Bleue*, Paris, Sept. 6, M. G. Giacometti declares that the ambition of Italy—her desire to become politically great, has interfered with her financial prosperity; for, combined with her rivalry with France in Tunis, and her fear of Austrian enmity, it caused her to fall into the snare laid for her by M. de Bismarck; it led her to join the concert of European powers in 1881. Let us note—for, like history itself, the philosophy of history has its chronology—let us note that this took place in the year 1881, the last of the eleven years during which young Italy's political attitude was one of neutrality; the year which marked the culminating point of Italy's financial prosperity; the year in which, after a succession of annual deficits, averaging 350 millions each, the Italian treasury was able, despite a reduction of nearly 100 millions in taxation, to show a surplus of more than 50 millions; the year, in short, which, to use a happy expression of the *Popolo Romano*, was for Italian finance THE YEAR OF GOLD; but now that Italy has, for nine years, pursued a policy of foreign alliances, she is obliged sorrowfully to acknowledge that she has entered, to use the *Popolo's* equally picturesque expression, THE YEAR OF STONE.

## SOCIOLOGICAL.

## THE INDIAN QUESTION: PAST AND PRESENT.

HERBERT WELSH,

*Secretary of the Indian Rights Association.**New England Magazine, Boston, October.*

THE charge of a Century of Dishonor, a term which has been applied to our century of national dealings with the Indian, is a serious indictment to bring against a nation and an age. How far is such an indictment just? The American people, the colonists of the original States and their immediate descendants, inherited much of the world's best civilization, sentiments, sound education and free institutions. If a nation of whom these men were the founders could be guilty of a century of dishonor, can honor anywhere be found in national dealings either in our own or in other times? Just what is the responsibility of the nation, in the more remote and in the nearer past, for the undoubted wrongs and outrages which have been inflicted upon the Indians of our seaboard States, and of our western and more recently developed territory, is a question of historical and practical interest. A right understanding of this matter is necessary both, to a just decision upon our national responsibility for the incessant troubles occurring between the white and the red race in the past, and also for a clear judgment as to what our duty is toward the Indian population which still remains upon our hands.

In the gradual settlement of this continent by Europeans, the Indian witnessed the occupation of his land and the destruction of his food supply by the invading race, and could not, of course, submit to it without a struggle. Then the Europeans were of distinct and hostile nationalities, each of which enlisted the Indians to aid it in the struggle with the other. This difference in race, and desperate struggle for supremacy between the colonists, rendered the inauguration and successful pursuit of any policy for the civilization and Christianization of the Indian impossible. There were conspicuous instances of the noblest Christian devotion and self-sacrifice on the part of faithful missionaries, and history proves beyond a doubt that justice and love have found a way to the hearts of savage men, and that the response which Indians have given when such treatment has been shown them has been quite equal to that usually expected of a civilized race. The histories of the Moravian missionaries show many instances of humanity among the Indians, their capability of affection, and their general good faith. In considering the whole colonial period of our dealings with the Indians, we can only conclude that the general morality of the times was wholly unequal to the task of maintaining just and peaceful relations with a savage and consequently weak people.

In the earliest treaties made by the United States with Indian tribes, where boundaries were distinctly marked, the lands designated were given to the Indians *forever*, and whites were to be left to the mercy of the Indians for punishment. The utter disregard of these treaties upon the part of the whites, led to the Indian wars, which resulted in the defeat of Gen. St. Clair, and the massacre of his troops, and in the victory of Wayne over the Miamis. These wars were illustrative of every war which has occurred between the Indians and ourselves from that day to this. The same miserable story has been repeated with unbroken similarity through all the terrible border conflicts of the century. In most of these cases, the treaties were violated by isolated settlers; the Indians revenged themselves, and then followed war. But the removal of the Cherokees from Georgia by United States troops, and their settlement in the Indian Territory, was an unjustifiable outrage, deliberately determined on by Congress, to gratify Georgian greed.

During General Grant's second presidential term, he called

the attention of the country to the helpless situation of the Indian tribes, and asked the Christian bodies to come forward and assist in the work of their civilization. This led to the formation of the Board of Indian Commissioners, a body of philanthropic gentlemen who served without pay, and acted as an Advisory Board to the President and the Minister of the Interior. The Indian Bureau at that time was a nest of corruption, and the Indian Agents were broken-down politicians, who indulged in jobbery, speculation and swindling. Naturally, the efforts of the new Board for reform were thwarted as far as possible by the Department, and such was the corruption of American politics, that even the President was unwilling to remove officers of the Interior department to protect the credit of his administration.

The great work accomplished in the education of Indian youth at Carlisle and Hampton schools, has done much to change the current of public opinion as to the possibility of civilizing Indians. The Indian Rights Association, too, has expressed itself very decidedly on this point. The Indian is a human being, fully capable of civilization. He understands kindness and justice, he has human affections, he can be taught to labor, to live in a civilized way, and to serve God. But his position is an unusual one. He needs be taught everything that belongs to civilization; he must have the protection of the law, must be given land in severalty, and must be duly cared for and protected in his rights. Yet the government cannot do everything. The work of civilizing and regenerating the Indian can never be done but by the personal endeavor and self-sacrifice of the people of the United States. To create and sustain this sentiment, is the duty which the Indian Rights Association has taken upon itself.

## WORKING HOURS AND WORKING MEN.

DR. B. W. RICHARDSON.

*Longman's Magazine, London, October.*

WORK, manual work—and that, too, of rather a resolute kind—is absolutely necessary for every man. The old saying that man shall live by the sweat of his brow, is as true to-day as on the day it first went forth. The world at large is a garden; and the work of man is to make that garden a paradise. I am hopeful that amongst the ten million workers of these islands, there is a large percentage who take a pride in their work, and who like it best when it is well done. These are the happiest of all their class, and they are the healthiest. This spirit shortens and lightens the hours of work, so far as strength and health are concerned, since nothing saves the body and keeps it in good order, like the tranquil mind which feels the value as well as the dignity and necessity of labor.

Against the will no work will run,  
But willing work is working fun.

"I make it a point," said an employer, "to study the tastes of my people, for I find they do twice as much work that comes to them with a will, as they will do when it goes against the grain;" and I call this sound, practical sense.

As to the number of hours to constitute a day's work, the old saying runs:

Eight hours' work, eight hours' play,  
With eight hours' sleep, makes one good day.

So it does, and there is an immense amount of good common sense in these two lines. If meal times are included in the eight hours' play, the sanitary teacher has little to add to, little to take away from, the rule in its general application. If the work were carried out on a scientific and proper system, there would be no need for any one to do more than eight hours' work each day in the garden of the world. But we have to meet a great difficulty, and to do the best we can to lessen it.

As a matter of health the rule is good. Why is it not gen-



erally adopted? One says tyranny is the faulty cause; another says necessity. I should say that the fault, pretty universal in its nature, is based on ignorance or thoughtlessness, rather than on systematic oppression or absolute necessity.

Take one illustration. Why should shopkeepers be forced by all classes, rich and poor and middle alike, to keep their places of business open for more than eight hours a day? Who is benefited? The shopkeeper and those he employs do not like it. It is the outside public who demand it and will have it. Was there ever such an absurdity! There are a few who can never shut up. But how few! Outside of the policeman, the fireman, the sick nurse, and that most taxed of all living men, the family doctor, how many are there who really need be employed more than eight hours out of the twenty-four in constant daily work?

What a grand thing it would be to lessen the pressure of business to this extent! In some instances it would cause the rate of mortality to go down, as surely as the mercury in the barometer when the pressure of the air is taken off. What healthy habits it would produce, and what economy! Yet it is no use blaming employers or employed, until the public makes up its mind to do no more business in unreasonable hours.

We may consider justly that one who works hard and conscientiously for eight hours, has little to be ashamed of, and that, for health's sake, he has done about the right thing. If he takes an hour to get to and from work, two hours for meals, three hours for reading and recreation, and one hour for rising and going to bed, including in this the daily bath, which is so essential, he is in good form for good health. His time is well laid out for mind and body.

The human organization is so like a mechanism or engine, that it is destined always to perform a certain fixed measure of work. The most idle man has within him a working pump called his heart, a working bellows called his lungs, a working vat called his stomach, a working condenser called his brain, and a working evaporator called his skin, all of which must be at work, whether he will or not. The heart of the laziest lout you can imagine is expending over his body, day by day, one hundred and twenty-two foot-tons of work. He will go on lifting so many millions of tons in so many years. If he meet with no accident, the time will come when his last stroke will be finished and he will die. A similar rule applies to all other parts and organs, and that person lives longest who so lives and works that all parts wear out together. But few do this; the larger number break down from one point while the rest of the machinery would be good for a long time. It is well known that the weakest link is the measure of the strength of a chain. It is the same with the chain of life.

The lesson which master and workmen alike should learn is, that when a man is working at one particular thing, which keeps constantly employed one particular organ, or set of organs, nothing can be gained by continuing the time of work too long without rest. I have been unable to find any sort of work in which this rule does not hold good. The best mechanical work is always that which stops this side of actual weariness. An overstrained workman is for the time a bad workman, and a dear workman, no matter what his will and his skill may be.

I have never met with a pure mental worker, who could keep up mental labor, day after day for six hours. When, therefore, any work exercises the mind as well as the body, when to mental labor, responsibility and anxiety are added—then the necessity for the eight-hour rule becomes absolute.

By argument quite independent of politics, commerce, or economy, argument based on the study of man as a working unit—the physician's argument, if you like to consider it so—I venture to declare that eight hours is the extreme limit of labor compatible with healthy life, for all callings which draw

upon the mind as well as the body, and which may be summed up under the general term, "skilled labor."

## LABOR TENDENCIES IN GREAT BRITAIN.

MICHAEL DAVITT.

*North American Review, New York, October.*

EVENTS of much import to the political future of the British working classes made themselves felt during the month of May. Among these events were the publication of the fifth and last report of the committee of the House of Lords on "sweating" in the workshops of Great Britain, chiefly of London; Mr. Gladstone's article in *Lloyd's Newspaper* upon the rights and responsibilities of labor; and the rapid growth of British labor organizations, as manifested in the popular demonstrations in Hyde Park and other parts of England on the 4th of the month, in support of the eight-hour movement.

The scandalous—the almost inhuman—conditions under which working-men and women are being employed in many industries in England have long been the subject of a bitter cry for redress. Public feeling has been appealed to from time to time in recent years to have this matter fully investigated, and in consequence of the agitation a Select Committee of the House of Lords was appointed last year to take evidence. This might seem something like a committee of *gourmands* resolved to investigate the quality of the food served out to the inmates of a poorhouse. However, a great deal of evidence was taken by the committee, and that evidence more than confirms the statements that have been made from time to time in the press; about the extent and the evils of the "sweating" system. It will hardly be credited by those in America, who are not familiar with the conditions of daily toil in many of the English industries, to what extent "white slavery" is still prevalent in civilized England.

The committee have no remedy to recommend for this shocking state of industrial life in England. The few suggestions that are put forward are not worthy of being called a remedy.

Mr. Gladstone, always mindful and watchful of the current of popular tendencies, but never willing to turn it in the direction of concrete action until public opinion sets a political value upon the lead, which must be taken by some one, has just discussed the labor problem in his usual masterly style.

The article in *Lloyd's Newspaper* is not a pronouncement of policy or an exposition of principle on the labor question, so much as a strong, earnest sermon, which is to be read between the lines, of what friendly critics call his pious opinions upon the problem of the hour. While the great Liberal statesman points out the preponderating political power of the working classes in the matter of the franchise, he hopes and prays that such power may never be exercised to the political or other injury of vested interests. Mr. Gladstone must see clearly, that political power and supremacy will come into the hands of the working classes of Great Britain, and to achieve such a result there will be a conflict between the power of the people and the dying influence of the aristocracy, for supremacy in the government of the British Empire. Consideration of the growing power of labor organization in Great Britain will show that such a conflict is sooner or later inevitable, and may be precipitated by any untoward event.

The most powerful and the best organized body among the British workers is the coal-miners' organization. Of the 500,000 men employed in the mines of England, Scotland and Wales, 300,000 are organized. There are five members directly representing the miners' organizations in Parliament, to whom salaries are paid averaging \$1,700 a year. These five members are men of more than average ability, both as public speakers and organizers of men. They are of irreproachable character, and command considerable influence in the House of Commons.

The trades-unions of Great Britain are well known in the United States. In England these unions are now considered to be too conservative in their policy. Mr. Henry Broadhurst, M. P., the recognized head of English trades-unionism, is frequently singled out for attack by John Burns and Tom Mann, who are the most typical men among the daily increasing number of labor agitators in England. It is certain that we shall witness a severe struggle in the near future between the new labor leaders and the old.

A mighty organization is rapidly forming itself in the seaport towns of the three countries. In London it is called the Dock-Laborers' Union, and has Tom Mann as president. In other large ports it is known as the National Union of Dock-Laborers, with its headquarters in Glasgow. These two bodies number already close upon one hundred thousand members.

The next of the three great British combinations of workers deserving of mention, is the Amalgamated Society of Railway Servants. Its membership extends to the railways of the three countries. The strike which occurred in Ireland lately demonstrated, that it is in the power of this single organization to suspend the traffic of the entire railway system of Great Britain and Ireland, when the members deem it necessary to do so in furtherance of their interests or claims. This is a fact of portentous importance, not only to railway shareholders, but to the entire capitalistic interests of Great Britain and Ireland as well.

The future of the Liberal party will be vitally influenced by the attitude which its responsible leaders must soon take up toward the labor movement. The cause of labor must be represented in Parliament by a greater number of working-men than it has at present. Nine members out of a Parliament of six hundred and seventy are all it possesses now. It lies with the Liberal party to make that nine at least thirty, when the next Parliament is elected, and to have State payment of members adopted as a prominent plank in the Liberal platform.

#### EUROPE'S EMIGRANTS AND WHITHER THEY GO.

*Lyceum, Dublin, October.*

IN marked contrast to preceding years, the year '89 exhibits an almost universal diminution of emigration. The growth of industrial prosperity in that year is attested by the marvellous frequency of the conflicts between the capitalist and the worker. In Great Britain, the yearly number of emigrants went down by 26,000, or about ten per cent., and in Germany, by something like eight or eight and a half per cent., with a result, it is worth noticing, that the emigration to the Australian colonies, which is usually at a constant level, was reduced by a fall of one-third, the returns registering a fall of nearly 20,000.

One might imagine from a cursory survey of these statistics, that the countries of the Old World must be overcrowded; that its land has been all occupied; its mines and other resources showing signs of becoming exhausted, and that the only outlet for its superabundant industrial energy is to be found in emigration. And, indeed, there have been serious sociologists found, holding language somewhat to this effect in reference to our own country, gravely prescribing a course of bleeding for a supposed plethora of population, which, in their eyes, constituted her malady. But these Sangrados, so blind while contemplating Ireland's case, might, perhaps, be awakened to a truer view, if they would but consider the case of Portugal. Here is a country yearly drained of thousands who go forth to Brazil, while its southern plains, rich in vast capabilities, lie practically neglected. They go, not from congested districts, to regions where there is room for all and work to be done; but leaving the old life, as they think, behind them, they set out for a new sphere, in which they hope life can be begun afresh under new and more favorable auspices.

Four countries previously free from the infection of the emigration spirit—if so it may be called—seem to have at length succumbed; they are France, Belgium, Switzerland and Russia. France supplies a much larger stream to the tide of emigration than before. Whereas in '85 the number registered as leaving its shores was in round numbers 6,000, the return for last year stands at 23,000. The remaining three countries referred to had hitherto, as a rule, provided emigrants only to neighboring States; but of late they too, in steadily, if slightly increasing amount, contribute contingents to distant lands. Three years ago the Russian emigrants counted 29,000, but '89 showed an increase of 7,000 over '88. From Norway and Sweden there is yearly a continuous drain of men, who never think of any other settlement than America; and so from every portion of the Continent this steady emigration keeps on flowing.

Of the eight or nine hundred thousand thus annually deported, what is the proximate destination? The British and Irish have naturally gravitated toward Canada and the United States, which are a Greater Britain in many respects. Whether on account of the extreme remoteness, or for some other less evident reason, the Australasian Colonies have not of late attracted them in any marked degree. On the other hand the Cape, Natal, and South Africa generally are rapidly rising in favor. The German explorer is busy with Africa, but the German emigrant does not appear to take kindly to it. Of the 25,000 that settled there in '89 only 700, at most, came from the Fatherland. Like the Scandinavian, the German prefers the United States. Of the 93,300 emigrants from Germany in '89, 84,500 landed in the United States. In previous years the States of Central and South America absorbed a large proportion, but the tendency was artificially produced, and of late, artificial causes have tended to divert them. These States are always in a condition of political convulsion, the natural outcome of governmental failure and incompetence. The Southern Continent has never been a formidable rival to the Northern, as a field of emigration. From a comparison of statistical returns, it is clear that the United States rank first in popularity with European emigrants; next to it, at a long interval, stands the Argentine Republic, chosen principally by Italians, and in a lesser degree by Spaniards; and Brazil, in spite of the revolution, ranks third in order, and slightly ahead of Australia, which, curiously enough, has already become a source of supply for other lands.

Every quarter of the world is laid under contribution to furnish the United States with a yearly levy of some 500,000 souls; and as paupers and other ineligible are rigidly refused admittance, it would seem that North America is destined to absorb the best of Europe's workers; while South America draws off its farmers and laborers. Australia will continue to attract its annual sixty thousand; South Africa promises to make a large demand, and Tunis and the French possessions in the North are developing with equal rapidity. And yet though the newer world, as it may fairly be called, steadily enriches itself at the expense of the old, the numerical strength of the latter in nowise decays. The excess of births over deaths supplies more than the perpetual exodus removes.

#### WHO ARE REALLY RESPONSIBLE FOR THE SLAVE TRADE.

*Terjiman i Hakikat [Mohammedan], Constantinople, Sept.*

THE German Commissary at Bagamoyo denies that he has licensed slave-trading. There is too much repetition of the charge that Europeans favor the African slave trade, for a hundred such denials to have weight. Cardinal Lavigerie, whose fame rests entirely on his zeal for suppression of the slave trade, has said that the people who need be restrained from it are the Europeans. The ships whose approach to the coast the Governments ought to prevent, bear the flags of



European nations. Of course the Colonial officials are not ignorant of the relation between these ships and the slave hunters in the interior of Africa. At the recent Congress at Brussels, the persistence of certain European Governments in objecting to the measures of restriction which were proposed, shows how widely extended is the interest in keeping up this trade. The slave-trade agitation in Europe is of a piece with the rest of the morality of Europeans. A better judgment as to the kind of compassion felt by Europeans for the blacks of the interior of Africa can be formed, after noting the compassion which they show to sufferers of their own blood in the heart of Europe. Such compassion is merely outward show. It happens to be the fashion now!

## EDUCATION, LITERATURE, AND ART.

### WOMAN IN AMERICAN LITERATURE.

HELEN GRAY CONE.

*The Century, New York, October.*

THE criticism that bases its classification of literary work on a distinction of sex is unquestionably misleading and inexact, for facts do not justify the expectation, that either, the masculine or the feminine element will be purely incarnated in any individual human being. On the contrary, they show that the difference between the literary work of the women and that of the men of the past has been purely accidental, inasmuch as it has been due, partly to a difference of environment and training, and partly to the consciousness in those men and women themselves of a difference in the feelings with which they were respectively regarded by the age in which they lived. These truisms are abundantly exemplified by the lives and works of the literary women of America. In the days when American women were imperfectly educated, when their circumstances made it difficult for them to devote themselves exclusively to literature, when they labored under disadvantages in endeavoring to dispose of their literary productions, and when, above all, the "female writer" herself had a lingering feudal idea that she could hold literary territory, only on condition of stout pen service in the cause of the domestic virtues and pudding, when, as Thomas Wentworth Higginson said, "it seemed to be held necessary for American women to work their passage into literature by first compiling a cookery book," in those days Mrs. Child wrote the "Frugal House-wife," and the clever Eliza Leslie put forth "Seventy-five Receipts" before she ventured upon her humorous and satirical "Pencil Sketches"; but as these restrictive influences tending to stamp feminine genius with the impress of inferiority have slowly disappeared, the women of America have made valuable contributions to literature, more especially in the departments of prose fiction and of poetry; and now in other branches also they are displaying not only thoroughness but even specialism. It is true that some disappointment has been felt, because woman's advance in literature has not been more marked since the establishment of women's colleges, but this apparently perplexing phenomenon is easily explained. The intellectual fruit produced in women's colleges has not yet ripened, because an unavoidable self-consciousness hampers the first workers under a new dispensation. Added to the restraining influence of this feeling is the sense of new social responsibilities, as the concomitant of new opportunities.

Pealing, the clock of Time  
Has struck the woman's hour;  
We hear it on our knees,

wrote Miss Phelps for the graduates of Smith College ten years ago. To-day we faithfully obey the summons, thankfully ac-

knowledging that the high literary development of woman is a possibility; a golden morrow will, sooner or later, make it a reality.

### THE CHANSONS DE GESTE:

MISS M. HAYDEN, M. A.

*Dublin Review, July to October.*

THE age of Louis XIV. openly despised the inheritance of poetry, left it by the past, and dated the beginning of French literature from Malherbe. Yet four hundred years before the time of Malherbe, France had produced poems whose fame had spread far and wide over Europe, and which had been imitated in every tongue then spoken between Cape Finisterre and the Naze. In Germany, England, Spain, Portugal, Italy, Norway,—nay, in far-off Iceland and in Ireland, were songs sung of the great Emperor Karl, and of his valiant nephew, Roland, of Oliver the wise, of Amis and Amiles, faithful in friendship even after death, of Arthur and the Knights of his Round Table: Never, perhaps, since then has the literature of one country had so great an influence on that of others.

Out of the troublous period, the centuries of anguish following the death of Charlemagne, France gained her nationality and her language. The German tongue ceased to be spoken within her boundaries; we hear its sound for the last time in the "Ludwig's Lied," in which some poet celebrates the victory of Louis III. over the Normans at Sancourt, in 881. In the century that followed the death of Charlemagne, the despised idiom of the common people, a corrupt Latin dialect, grew and spread, and hymns in honor of saints began to be sung in it. That profane songs on the deeds of heroes were also composed and sung, we have positive evidence, but none have been handed down to us. By what process these songs formed themselves into "chansons de geste," we do not know; we have no opportunity of judging, for Roland, our earliest extant chanson de geste, shows no element of what Goethe calls the "*werdende*"; it stands before us finished and completed to the utmost pitch of perfection; and probably its merits caused all earlier chansons to be forgotten like the works of Homer's predecessors.

A chanson de geste—a name taken from the low Latin *gesta*, annals—has been defined by Mr. Saintsbury as "a narrative poem, dealing with a subject connected (or supposed to be connected) with French history, written in verses of ten or twelve syllables, which verses are arranged in stanzas of arbitrary length (called *laissez*), each stanza possessing a distinguishing assonance, or rhyme, in the last syllable of each line."

The earlier chansons were probably all originally written in assonances, though most of them have come down to us only in the rhymed form given to them by some recaster of the thirteenth or early fourteenth century. The reason of this change is easily seen. Assonance, which depends only on the last vowel sound of a word, appeals chiefly to the ear; when a knowledge of reading had become common, it was felt to be insufficient, and rhyme, as more satisfactory to the eye, was substituted. To give an idea of the effect of assonance I shall quote the opening *laisse* of Roland:

Carles li Reis, nostre emperere magnes,  
Set ans tuz plein ad estet en espaigne:  
Tresqu'en la mer cunquist la tere altaigne.  
N'i ad castel ki devant lui remaignet;  
Murs ni citet n'i est remés a fraindre  
Fors Sarrauce, k'est en une muntaigne.  
Li reis Marsilies la tient, ki Deu nen aïmet,  
Mahummet sert e Apollin reclaimet:  
Ne s'poet garder que mals ne li ataïgnent.

Here the assonance is on the open sound of *a*; in the next *laisse* it is on *u*; in the next on *ie*, and so on. Those who composed the chansons de geste were called *trouvères*

(finders or inventors). Sometimes the trouvères recited their own songs, but more often this was done by a lower class, the jongleurs, who bought the song, or hired the right of recitation for a prescribed period from the trouvère. The jongleur wandered from town to town and from castle to castle; and at a time when books were scarce and costly, communication difficult, and leisure in time of peace abundant, the arrival of the wandering minstrel was a joyous event.

The jongleur took his stand in the great banquetting-hall, holding in his hand his *rielle*, a sort of roughly-made violin, played with a long curved bow, and began some tale of Charlemagne and Roland, or of William Fierabras, or Doon of Mayence, striking a few chords on his instrument at the end of each *laisse*, concluding generally with a demand for money. Guy de Nanteuil concludes with the words: "Know that at this point the chanson is finished; God protect all of you, who have heard it, if you do not forget me who have sung it."

To us in the nineteenth century, spoiled as most of us are by over indulgence in light and sensational literature, it seems hardly credible that these long and often monotonous tales could have been listened to with patience, much less with delight, but we have abundant evidence that it was so. The heroes of the chansons were as real and vivid to the simple and (in a sense) imaginative men of the eleventh and twelfth centuries as was Achilles to Alexander. Every lad was eager to imitate the valiant deeds of the twelve peers, every maiden to be like "bel Aude," and we know not how many a brave knight has, when dying, found consolation in thinking that his end, in some degree, resembled that of Roland on the field of Roncesvalles.

Roland is the type of the earlier period of chivalry. His appearance on the battle-field is thus described in Judge O'Hagan's verse translation:

Roland rideth the passes through,  
On Veillantip, his charger true.  
Girt is his harness that shone full fair  
And baron-like his lance he bare;  
The steel erect in the sunlight gleamed  
With the snow-white pennon that from it streamed;  
The golden fringes beat on his hand,  
Joyous of visage was he and bland,  
Exceeding beautiful was he of frame  
And his vassals hailed him with glad acclaim.

Roland lived and died while the empire of the Carolingians was at its highest glory, and the king's word was law, his gifts, *largesse*. There followed a time in which the barons grasped the substance of power, leaving only the shadow with the king, whose duty it is to recompense his followers. By and by the bourgeoisie element begins to make itself heard, and felt too, for in "Hugh Capet," one of the latest of the Chansons, we find them defending the Queen against Count Savary, and even defeating him.

The fourteenth and fifteenth centuries saw the Chansons degenerate rendered into prose, and the peasantry still read in the little volumes of the "Bibliothèque Bleu," some of the tales which once kings delighted to hear.

#### ETON COLLEGE.

*Quarterly Review, London, July to October.*

THE year 1890 is the ninth Jubilee of the college of our Lady of Eton beside Windsor, founded on the 11th October, 1440, by King Henry VI. The older foundation of Winchester precedes that of Eton by about fifty years, and celebrated the conclusion of its fifth century in the year 1887. A continuous life of 450 years, during the whole of which it has held a conspicuous place among English schools, has preserved for Eton a distinction, which was at first conferred upon it by its royal origin, its situation under the shadow of Windsor Castle, its great revenues and stately buildings. It is not

our intention to catalogue the eminent Etonians who have been luminaries in Church and State. The cynic would say that they would have been luminaries in any case, and must have been educated somewhere.

The patriotic Etonian loves to trace the common features of his school in the portraits of his famous countrymen, and to believe that the battle of Waterloo was won in the playing fields and that "Pop" was the training ground of orators. At any rate, without affirming that public schoolmen owe all to the school at which they were brought up, or that they owe nothing at all, we may agree that is something of an *idiosyncrasy*, which distinguishes Eton men from those who have the characteristics of Harrow or Winchester, just as we can commonly discern after half an hour spent in a man's company whether he took his degree at Oxford or Cambridge.

Eton has gone through many phases, and it is not always easy to recognize her in all guises. But from early times we think we may note as permanent characters, that the scholarship of Eton stood as high as that of any other school, and that the boys had an unusual amount of liberty. It is—so say the lovers of Eton—the habit of trying experiments in life, instead of repeating the experience of others, which gives Etonians that easy grasp of life, that "flexibility" as Matthew Arnold called it, the claim to which they do not always accord to others. The Eton system aims at avoiding, on the one hand, the cramping and formalizing effect of a too careful training and too rigid application of rules; on the other hand, it teaches by practical lessons that over luxuriance is not healthy growth. The boys at Tiverton school used to be thrown into "Blundells Pool," to experience the inconvenience of not being able to swim, and a like practice prevailed at Winchester. *Natabis sine cortice* has also been the rough doctrine of Mother Eton; and though in the present day everything is made easy to everybody, Eton, in the changed conditions to which she, as well as other schools, is subjected, is still able to turn out her pupils with the old stamp upon them. Formerly the mass of the school spent their time in riot, were flogged often, and learnt little; now-a-days few escape competitive examination in one form or another; all the boys learn something, and some turn out as good scholars as ever; and when the Fourth of June calls Etonians together, in all corners of the world to drink "Floreat Etonia," and think themselves young again, they are justified in believing that the familiar features of the type "Eton boy grown heavy" are not different, allowing for the progress of the species, from what they were in the days when Goodall wore the wig of dignity, and Keats the hat of dominion.

#### FREEDOM TO WRITE AND TO PRINT.

HORACE L. TRAUBEL.

*Poet-Lore, New York, October.*

WE are all commanded by the lore of poets; through Browning, through Shakespeare, through giants bearing other names, we are led to the eternalities of thought and hope. But I should say no vista given by song or prophecy contains a more immediate appeal than is impersonally uttered in literature, when some alien or clumsy hand threatens its freedom. To-day I have in mind "The Kreutzer Sonata." Another day I may send my devotion to another necessity. But whether for this or that, first in duty, earliest in greeting, subtlest in range, loveliest in all the measure of its possibilities is the decree for liberty. Literature is entitled to all or nothing. There can be no evasion of its attitude and attributes. Lamentable is that lapse which makes its sacred office the prey of chance or a subject for official supervision. With events like this, which puts the judgment of an ignorant public man against that of history, come crucial questions which we do well to consider.

For example, we would ask, somewhat after the function



of literary journalism, is such journalism to become a mere inspirer of verbal delight, a tickler of artistic sensibility, a cold commentator on books, a simple caterer to cultured likes and dislikes and polite happenings in *belles-lettres*; or has it human ramifications, a proper respect for which would give an appropriate pulse and eloquence? Literary journals are uninspiring when they lose sight of this relationship. They are not noble and courageous in the face of impeachment, when their beliefs are technical rather than natural. Hence, to such consciousness as theirs "The Kreutzer Sonata" may have no battle cry, whatever the extent to which the public or the public's legal servants may do it injustice.

Let writers think more carefully of the ruin their neglect may involve. Of all divine agents literary journalism ought to assume and continue to be the most sensitive to actual or threatened infraction of its rights. It ought to know most of the history of poets, philosophers, teachers, reformers, and be most responsive to the memory of their deeds. Into the new day it should inject the eternal inspiration. It ought to be the first to raise protest against censorship and the last to cease its repetition. There should be no victim so humble as to fail its support. To endorse authors must always remain its choice, but to endorse authorship under all conditions its necessity.

Take from literature its freedom and it is a disgraceful rag, a warning signal flapping on the staff of a school-house. For nothing is left literature, with its freedom gone, but its mockery of syntax and orthography. Take from literary journalism its capacity to resent the dictation of official opacity or public bigotry, and it is a bloodless skeleton, valueless as a force, and useful only in museums of the last resort. Drop the human quality from art, and it easily lends its aid to the detriment of freedom. No doubt the one thing comes from the other. Men who believe literature is an exercise, are not troubled by restrictions placed on its freedom. Men who regard literature as a holy of holies, enlisted for sacred ends which no imagination can compass, a creature of flesh and blood, of passion and future, are sleepless in defiance of the slightest alien or unsympathetic or hostile touch, whether of chief or emissary, of priestly speech or printed sneer. Literary journalism owes its first debt to nature. The voices of all the dead cry out to us to protect those sacred first influences upon whose freedom all the minor streams depend. When critics care less for scholastic acquisitions and more for sources and natural forms, the liberty whose safety is not always assured, will enjoy the serenity which is its due. With Tolstoi in danger who is exempt?

## SCIENTIFIC.

### WATER IN AUSTRALIAN SAHARAS.

THE HON. T. A. BRASSEY.

*Nineteenth Century, London, September.*

THE problem of dealing with the constant increase of population in this country, has in the past few years come into much greater prominence. The Colonies and America have hitherto absorbed our surplus population, but the cry of "Australia for the Australians" and "America for the Americans" grows louder year by year, and the disinclination to allow a free entrance to pauper immigrants becomes stronger. Any scheme, therefore, which will develop the productive powers of our colonies, and render them capable of supporting an increased population, is worthy of public consideration.

It must strike every one who travels in Australia that the development of the country depends very largely on irrigation and the conservation of water, and it strikes with more especial force the traveller who has visited India and Ceylon, where irrigation works both by the rajahs of antiquity and

the rulers of to-day, have been carried out on such a large scale. Australia, like India, is subject to periods of drought. In the early days droughts were severely felt, but it was possible for the squatter to move his sheep to fresh ranges, when the feed was exhausted on his own. Of late years so much land has been taken up, that this is no longer possible.

Sufficient has already been done by private enterprise in Australia to show the value of irrigation, as a protection to the stock farmer against drought. It not only greatly increases the carrying capacities of a run when the natural grasses are irrigated, but it enables land otherwise only fit for pastoral purposes, to grow heavy crops of lucerne, hay or wheat. We have a further practical illustration in the vegetable gardens of the Chinese of what can be done with irrigation. These gardens are one of the most remarkable features of the up-country districts.

It must always be remembered, that an ordinary drought renders nearly all the rivers of Australia intermittent; as rivers they really cease to exist in the summer. The history of Lake George is an admirable instance of the variation between seasons. In 1824 it was twenty miles long by eight broad; in 1837 it was a grassy plain; in 1865 it was seventeen feet deep; in 1867 it was two feet deep; in 1876 it was twenty miles long and twenty feet deep. Though there are considerable rivers fed by the tropic rains of Northern Australia, very little is known of them. The Murray River, with its tributaries, is the only river of Australia which carries a large body of water at all seasons to the sea, and it alone flows through country suited for an extended scheme of irrigation. We may therefore confine our inquiries to the region which it waters, *i. e.*, to the colonies of New South Wales, Victoria and South Australia.

The Murray rises in the highest part of the range on the borders of New South Wales and Victoria, flows west, forming the boundary between the two colonies until it enters South Australia, when it turns south and flows into the sea through Lake Alexandrina. It has a course of three thousand miles. At Murray Bridge, where the main line from Adelaide to Melbourne crosses it, it has a depth of fifty feet. The Murrumbidgee, the Snowy River, the Lachlan and the Darling are also important rivers, rising in the same mountains and watering the same region.

One most curious feature in the physical formation of Australia, is the existence of subterranean water over a great part of the continent. In the Mt. Gambria district, there are large streams of water flowing from sixty to one hundred feet below ground; and between Adelaide and Gawler, water is found at a depth of three or four hundred feet, which it is impossible to lower by means of pumps or otherwise. Artesian wells have been sunk in many places, and are valuable for domestic purposes and for watering stock. The flow of water from the most successful wells is insufficient for irrigation.

Several means have been proposed or adopted for the utilization of the waters of the Murray and its tributaries. Of these the most important is the scheme put forward by the New South Wales Water Commission, some four years ago. The hilly nature of the country renders it possible to construct storage reservoirs at the head-waters of the Murray and Murrumbidgee, which would equalize the discharge of those rivers. The country between the Murray and the Murrumbidgee is nearly flat, rendering the distribution of water easy. It is intersected by effluent creeks. A continuous supply of water could be diverted into these by cuttings, and retained in them by dams, which would enormously increase the water frontage available. It was proposed by Mr. McKinney, the engineer to the commission, to construct three canals, from which numerous irrigation channels would be taken off.

The vast scheme contemplated has never been carried out. But while New South Wales has been talking, Victoria has

been acting. A water Conservation Act, amending previous acts was passed in 1886, giving extended power for the creation of irrigation trusts. A trust can borrow money from the government at  $4\frac{1}{2}$  per cent. to the extent of 70 per cent. of the value of the land in the district. Under this act, there had been created on June 30, 1889, twenty irrigation and water supply trusts, with an irrigable area of 1,078,779 acres, of which 294,240 acres are capable of being irrigated annually. Some works have also been undertaken by the Government. The most important of these is the great weir above Murchison on the Golbourn, which is designed to dam back the waters for twenty miles. There are offset canals on either side, sufficient, it is estimated, to irrigate 300,000 acres in the winter, and 150,000 in the summer.

The most magnificent private works are those undertaken by Messrs. Chaffey at Renmark in South Australia, and at Mildur in Victoria. In each Province the Government has set aside 250,000 acres of land, which is handed over to the enterprising firm in blocks of 20,000 or 30,000 acres, as money is expended in irrigation works and other stipulated improvements.

The contemplated large withdrawals of water from the Murray in Victoria and New South Wales, would leave the river bed almost dry in South Australia. Considerable correspondence has already passed between the three governments on the subject, and proposals have been made for a conference of Water Commissioners.

Australians have a great belief in the future of their country and its possibilities. In my humble opinion they are fully justified. With a complete system of irrigation under government management, Australia is capable of supporting ten times its present population.

#### THE RECENT AND RAPID ELEVATION OF THE URAL MOUNTAINS.

HENRY H. HOWORTH, M.P.

*The Geological Magazine, London, October.*

In a recent paper I endeavored to show that the identity of the living Mammalian fauna of Siberia and North America indicates that those areas have very recently—during the Mammoth age—been connected by a land bridge; further, that the facts compel us to the conclusion that this land bridge must have been across a portion of the Polar area, and that when it existed, comparatively temperate conditions prevailed there.

In a second paper I argued, that an elevation of the bed of the Arctic Sea into such a land bridge would entirely reverse the drainage of the great rivers of Western Siberia, which, instead of discharging their waters into the Arctic Ocean, would constitute a great Mediterranean Sea in Central Asia; and further, that the débris and relics of this sea, preserved in the scattered lakes and intervening sand wastes of that area, are among the elementary facts of physical geography.

I contend that when the mammoth and his companions were living, the general slope of the Siberian continent was like that of European Russia, with which it is so closely connected in other ways, namely, that it sloped down from north to south; the Obi and the Yenissei then having much the same course that the Ural, Volga, Don, and Dnieper now have. The line separating the two great planes, one of which now slopes northward and the other southward, is the Ural chain. If, as I argue, the change took place at the end of the Mammoth period, we should find very patent traces of it in the Ural chain itself. To show that such is the fact, and that the Ural mountains are a very recent figure in the geography of Eastern Europe; that they date from the close of the Mammoth period, and were the result of violent disturbances of the earth's crust which then occurred, is the object of this paper.

This view in regard to the Ural mountains is not entirely

new. It has substantially been advocated by Murchison under whose broad ægis I am well content to take shelter; for I deem him the first of English geologists.

The first and most obvious fact, that has struck all travellers who have crossed the Urals, is, that although a mountain chain running virtually from one sea to another, they form no frontier, either botanically or zoologically. The plants and animals are precisely alike on both sides of the range. True, the range is not a very lofty one, nor are other ranges which do constitute biological frontiers; and it is a very remarkable fact that, so far as we know, the Ural mountains do not form a frontier at all. The continuity of life is complete right across them. They have led to no isolation. This seems only accountable by the circumstance that they are a very new feature in the country.

Secondly, not only are the zoological and botanical features alike on both sides of the range, but also the superficial loose deposits. Those enigmatic continuous beds of black earth—"chernojem," as the Russians call it—which are such a feature in European Russia, are also found on the Asiatic side of the Urals. Their origin is shrouded in doubt, but they are clearly not marine, and do not preserve any marine débris whatever; and whether subaerial or a deposit from fresh water, it remains remarkable that they should be precisely alike in texture and contents on both sides of the chain.

Thirdly, the most direct evidence in favor of this contention is, that there are no traces of glacial action in the Urals. This is the testimony of one traveller after another. Murchison, who examined the chain from north to south with great care, says:

"We have indeed fully explained that those mountains and both their flanks are void of all boulders and far-borne detritus. Though exhibiting proofs of interior dislocation, the Ural is therefore a perfect contrast in this respect to the Scandinavian chain. . . . As there is no glacier in the Ural up to 70 degrees N. lat., so, according to the rules of the glacialist, there never can have been one, since there are no moraines, nor any striated and polished rocks in the whole region."

In another paper Murchison says, that having reached the foot of the central ridge of the Ural, in which there are many lofty peaks, "not a single far-transported rock can be detected," and adds, that "the absence of all coarse detritus is a phenomenon which cannot but surprise every geologist accustomed to other mountain chains."

We also miss these unmistakable proofs of former glaciers in the adjoining plains of European Russia, where all the erratics have come from Scandinavia and Finland.

Murchison further says: "This region cannot be looked upon as being highly mountainous until the very period when great numbers of these animals (Mammoths) were destroyed."

The facts converge with overwhelming force upon the conclusion, that the Ural chain did not exist at the time when the Scandinavian mountains were shedding their boulders far and wide, but that they are a very modern feature of the country. The nature of their contour, and the way in which the sheets of auriferous gravel and of mammoth remains occur, point further, not only to their having been recently, but also violently, and more or less suddenly, elevated.

#### THE CATHA EDULIS.

DR. A. CARTAZ.

*La Nature, Paris, September 27.*

In that part of Africa which lies between the 15th degree of north and the 30th degree of south latitude, but more particularly in Arabia and Abyssinia, there grows in abundance a small shrub with hard lanceolated leaves, olive-green in color, harsh and astringent in taste, of which some samples have been acclimatized in the gardens on the coast of the Mediterranean and in the experimental garden in Algiers, the



capital of Algeria. To this shrub, which the Arabs call Kat or Qat, Forskall, a Swedish botanist who discovered it in the last century, gave the scientific name of *Catha Edulis*. It has for ages past been used in Arabia and Abyssinia as a stimulant and as a temporary substitute for food, and now for some months it has been utilized in therapeutics as a succedaneum for coffee, maté, and kola. Its physiological effects have been ascertained by several experiments. A seamstress, for example, who took a small dose of extract of *Catha*, was able easily to work three times as long as usual without intermission; a medical student who chewed a handful of *Catha* leaves, remained awake all night; and another young student, who was on the point of breaking down, used *Catha* for four days and found his mental and physical strength restored. The therapeutic properties of this plant will no doubt be made the subject of scientific study.

#### CLINICAL EVIDENCES OF BORDERLAND INSANITY.

IRVING C. ROSSE.

*Journal of Nervous and Mental Disease, New York, October.*

THE name that I have taken to include the forms of mental degeneration about to be considered, may not be the most appropriate one from a strict psychiatric point of view. However, when we take into consideration the difficulty in studying the relation between sympathetic instinct and the cerebro-spinal experiences, as well as the vague line that is supposed to separate reflex action and volition, it is hardly worth while to confine one's mental perceptions to names, or to definitions and classifications that are purely arbitrary and comparative.

Everybody knows of positive and negative electricity; of black and white; of health and disease; of high spirits and mental depression; but our knowledge of the imperceptible difference in their intermediate conditions is extremely limited. Analogous to this is the study of the phenomena of a class of persons standing in the twilight of right reason and despair—a vast army whose units, consisting of individuals with minds trembling in the balance between reason and madness, are not so sane as to be able to control themselves, nor yet so insane as to require restraint or seclusion.

For the scientific mind the clinical observation of cases of this kind carries with it a sort of fascination; the analysis of the facts relatively thereto seems to be the order of the day, and is a subject worthy of occupying attention and exercising our sagacity. Their study being of comparatively recent date, contemporary psychiatry has created from them a special class, the so-called pseudo-maniacs, who not only show certain well-determined psychic disturbances, but at the same time are conscious of the unusual phenomena taking place in their nerve centres, and are capable of discussing and even describing their intellectual and moral derangements.

Aside from clinical considerations, patients thus affected are of forensic importance, since the study of their malady touches some special medico-legal points particularly delicate and obscure.

Among cases that came under my own treatment was one of a young man, a clerk, who consulted me for a morbid impulse that had troubled him for some time. The impulse was homicidal, and manifested itself in an almost uncontrollable desire to kill some member of the family. The case was readily traceable to an aberration of the genic instinct, due to injudicious restraint.

Another case was that of a Washington lawyer with a large practice as patent attorney. This man's system was below par; he had insomnia; absence of the patellar tendon reflex; *clavus hystericus* on the right side of his head, and was myopic. He complained of pain in the right eye; of inability to use his mind for more than ten minutes at a time; and abored under the notion that he was becoming deranged. This

patient was suffering from over-work. A trip to Europe was attended with much benefit. Some months later the symptoms recurred with renewed vigor, but a trip aboard a sailing vessel to Rio Janeiro and back was followed by highly satisfactory results to the patient, who, saved from the stigma of an asylum, regained his mental health, has since married, and is now entirely well.

The various symptoms of this incipient insanity are hypochondria, morbid fear, impotency, suicidal tendency, paranoia, mistrust of one's own faculties, insomnia, hystero-catalepsy, nervous instability manifested by morbid fear of neglect of trivialities, visual hallucinations, a slow staccato way of talking, morbid fear of defilement, fear of persecution, etc. Among the exciting causes may be noted inherited disease, excessive indulgence in alcohol or nicotine, sexual irregularities, syphilis, perversion of the religious instinct.

The study of cases showing rudimentary indications of insanity is of more value, from an educational point of view, than that of a fully developed case. The early recognition of the functional derangements that precede the outset of confirmed insanity, is often a matter of great difficulty. Such cases rarely come within the experience of asylum physicians, and being subjected to neglect in the incipient stage of the malady, they eventually go to make up the larger proportion of incurable lunatics.

Such cases are of interest too from the juridical point of view. The validity of wills, the binding obligation of contracts and responsibility for crime, may be open to question, and in such equivocal cases the lawyers are dependent upon medical knowledge for enlightenment.

#### CONCERNING DREAMS.

BUTTERSACK.

*Deutsche Revue, Breslau and Berlin, September.*

FROM the earliest times, dreams have exercised a peculiar fascination for man, and in all ages efforts have been made to explain them in the light of the science of the day. In correspondence with the old-world belief that the body and soul of man had severally an independent existence, dreams naturally came to be regarded as the experiences of the soul, emancipated from the body; and traces of the same creed still linger among us.

Opposed to this doctrine we have the dictum of the advanced natural science of the age, that no mental activity is possible, save as a manifestation of a corresponding activity of the nervous system; and if this view is correct, it must be equally applicable to the mental operations during sleep. According to our present knowledge, the nervous system is centred in the brain. The principal difference between sleeping and waking—regarded from the physiological standpoint—must consequently be sought in a varying working capacity of this organ; and it appears that dreams are the outcome of a more or less depreciated working capacity.

Psychologically considered, any such change in the working capacity of the central nerve organ, must be represented as a change in consciousness, observation, logical apprehension, or whatever we choose to call the exercise of our highest intellectual powers, and in fact it is such changes that give to dreams their special characteristics.

Under any circumstances we may be assured that dream activity is not an operation *sui generis*, and that the difference between the mental processes in sleeping and waking are quantitative only and not qualitative. It requires many an interesting peep into the busy workshop of our brain, to enable us to comprehend the working of the organ in sleep.

The first step necessary to the apprehension of the true character of dreams is to follow in the footsteps of the great physiologist, Haller, and separate the stimulating cause from the wider development of the dream. "It is easy to un-

derstand," says the genial investigator, "that dreams must originate whenever a stimulus, or the memory of a former impression becomes so lively as to disturb the peace of the mind, and to arouse it to concern itself with the ideas presented. Then under the immediate stimulus of this idea acting upon the brain from without, and under the influence of previous impressions, or by association of ideas, a series of thoughts arise, and a scene is constructed."

A very good illustration is given by Maury (*Le Sommeil et les Rêves*) "Sous l'empire d'une faim, . . . Je vis dans l'état intermédiaire entre la veille et le sommeil, une assiette et un mets. . . . Endormi quelques minutes après je me trouvai à une table bien servie, et j'entendis dans ce rêve le bruit des fourchettes des convives." Similar experiences will be common to most people.

As this example shows, we do not content ourselves in dreams with a mere representation of the idea aroused by the stimulus. We not only feel hunger and imagine ourselves gratifying it, but we associate with the sensation and act, pictures of dishes, food, company and convivial associates, or other more or less suitable accessories. This follows from simple association of ideas; one, being awakened, arouses others to follow in its train.

If from this standpoint we cast a glance upon the process of conscious thinking, and accept the conclusion of the identity of dreaming and waking thought, we shall have to attribute the first also to the development of an idea originating in an external stimulus. No thought arises spontaneously, "Nous ne pouvons point, par un effort de volonté, éveiller directement une pensée absente, et, toute la suite de nos idées dépend de causes qui agissent d'une manière absolument inexplicable pour nous," says the shrewd observer Dugald Stewart, in his (*elements of the philosophy of the human mind*) and we must perforce give him right. One could perhaps plead "accident" in opposition to this view, and this word really appears well chosen to explain the apparently causeless origin of an idea. But by close self-investigation, we are often able to trace the thought to its origin, and even when we fail to do so, when the thought appears to arise spontaneously, it by no means follows that it is not the outcome of association of ideas.

## RELIGIOUS.

### THE LAND OF THE SANCTUARY; OR, BIRTH OF RELIGIOUS TOLERATION.

WILLIAM GRAY BROOKS.

*Catholic World, New York, October.*

AMID the fierce religious conflicts that marked the earlier half of the seventeenth century, the principle of religious toleration had its birth. To Cecilius Calvert, Second Baron of Baltimore, a faithful son of the Roman Catholic Church, is due the glory of proclaiming for the first time in the history of the world, liberty of conscience for all professing a belief in our Lord Jesus Christ!

In 1624 Calvert, who had been baptized in the Established Church, embraced the faith of the Roman Catholic Church, and, contrary to the wishes of his master, King James, resigned the office of secretary of state, which required the enforcement of the penal laws against his co-religionists; thus proving the sincerity of his religious convictions, not only by the relinquishment of that honorable and lucrative office, but also of the most brilliant prospects of further preferment, and the adoption of a faith proscribed by law, and the object of popular hatred.

Desirous of founding a refuge in the new world, where his persecuted brethren might freely enjoy the inestimable privilege of worshipping God according to the dictates of con-

science, Lord Baltimore obtained a charter for the Province, to which the name Maryland was subsequently given in honor of the Queen of Charles I. In April, 1632, Lord Baltimore died, before the Chancellor had affixed the great seal. Bancroft, the historian, says: "Sir George Calvert died leaving a name, against which the breath of calumny had hardly dared whisper a reproach."

On June 20, 1632, the charter of Terra Mariæ, or Maryland, was granted by King Charles I. to Cecilius, Second Baron of Baltimore. Let us examine the provisions concerning religion. The object of this instrument was the extension of the Christian religion and the territory of the empire. The fourth section of the charter grants to the proprietary "patronages and advowsons of all churches which, with the increasing worship and religion of Christ within the said region, shall happen to be built, together with license and faculty of erecting and founding churches . . . and of causing the same to be dedicated and consecrated according to the ecclesiastical laws of our Kingdom of England." Reference is made to the Christian religion in general, not to any particular form of it, *e. g.*, the Established Church. The words "license and faculty" are the grant of a power, not coupled with a trust, and not mandatory in its character, the execution of which rested solely in the discretion of the proprietary.

The power over all church matters was vested in the proprietary, and, although the King could grant no powers of which he was not himself possessed, the power of the sovereign in a newly discovered land was absolute. It rested with Lord Baltimore to dictate the faith of the Province, or pronounce religious freedom at discretion.

Armed with powers the most ample that ever emanated from the English Crown, and notwithstanding the untiring efforts of his enemies to defeat the establishment of the proposed colony, Baron Baltimore, after expending forty thousand pounds from his private estate, despatched to his province two vessels, the *Ark* and the *Dove*, names emblematical of the purposes for which the colony was to be established—religious security and peace. The first colonists consisted of about two hundred gentlemen of considerable fortune and rank, and their adherents, being chiefly Roman Catholics.

These men, chiefly English Roman Catholics, descendants of the mail-clad barons who wrested Magna Charta from King John at Runnymede, left their ancestral lands and homes, for the priceless privilege of worshipping God according to the dictates of their conscience, on the virgin shores of the New World.

Maryland might justly be termed Paradise Regained, since the government of the Province was administered in the spirit of the Prince of Peace. While the cavaliers of Virginia were disfranchising and expelling the Puritans, and the Puritans of Massachusetts banishing and persecuting the Episcopalians, the Roman Catholic proprietary of Maryland, animated with a nobler spirit, afforded them both a sanctuary, where they might freely exercise the practice of their religion. Invested with almost royal powers in the Province, Cecilius Calvert, the Lord proprietary, granted unlimited toleration to all persons professing a belief in our Lord Jesus Christ, by prescribing an oath to be taken by the lieutenant-general of the Province that he "would not, directly or indirectly, trouble, molest or discountenance any person whatsoever, professing to believe in Jesus Christ, for, or in respect of his or her religion, or the free exercise thereof, and that he would not make any difference in the conferring of offices, rewards or favors, for, or in respect of their religion; and further that if any officer should molest or disturb any person within this province, on account of his religion, he would protect the person molested and punish the wrong-doer." Chief Justice Kent, in his *Commentaries on American Law*, says: "This legislative act of Maryland in favor of religious toleration, was prior in time to any in



America, if not in any country." The Charter of Rhode Island declaring freedom of conscience and worship was not granted until fourteen years later (1663).

Various attempts have been made to deprive Lord Baltimore of the honor, justly his due, of being the day-star of Religious Freedom; one of which is the assertion that religious toleration became effected only by the consent of the General Assembly, a majority of which were Protestants; but all these assertions are influenced by bigotry and prejudice rather than love of historic truth. The assertion is conclusively refuted by the historian George Lynch-Lachlan Davis.

For fifty years the Catholics exercised toleration which, during the Puritan usurpation of six years, was denied, not only to them, but also to the Episcopalians, and restored by the lords proprietary with the Restoration, until the throne of England was occupied by William III. and the establishment of the Church of England as the religion of the State, when those who had first proclaimed the doctrine of toleration, and generously afforded an asylum alike to Episcopalians and Puritans, were subjected to the rigors of the penal laws, until the war of the American revolution brought them deliverance.

#### DIVINE PROVIDENCE.

THE REVEREND I. C. KNOWLTON.

*The Universalist Quarterly, Boston, October.*

FROM time immemorial nearly all the inhabitants of earth have occasionally knelt in prayer and indulged a hope of blessing from a power superior to themselves; and in many passages of our Sacred Book we are exhorted to trust in the Lord—the living God. Still in our day some have lost all faith in any interposition of Divine Providence in their, or any one's favor. This article is an attempt to ascertain how far and how often and in what way we may look to and trust in the Ruler of the universe for superhuman assistance.

The scientist is not necessarily a student of religion. The mere philosopher regards "the heavens and earth, and all that in them is" as a complex and wonderful machine, that somehow got wound up and set to running, and continues to run because it cannot stop itself. The Supreme Being, if there is such a Being, occupies a position outside of nature and contemplates the ceaselessly whirling machine, perhaps with satisfaction, perhaps with indifference, but never intermeddles. There is no need of trusting in Him or calling upon Him for help, for if He should cease to exist, everything would go on in its old way, just the same.

The man of faith also regards the universe as a wonderful machine; but a machine in which its Creator takes a deep and abiding interest. He intently watches all its movements, great and small, oils its axles with divine grace, keeps each of its parts on its proper track, and repairs all damages that may occur by friction, accident or long usage. He not only restrains and regulates "the runaway stars and wild coltish comets," if there are any, but bestows special attention and effort on the earth and its wayward inhabitants, His immortal children. He is ever with us, and is a present and powerful help in time of trouble.

These are the extremes of opinion; and somewhere between them lies the realm of truth and reality.

No wise man will think of placing bounds to the illimitable. It is impossible to prove that superhuman and supernatural deeds have not been done, or that they may not be done. Beyond all question, the marvellous legends of mythology are unreliable; and many a wonderful story of Divine interposition for man's punishment or benefit, might be analyzed into natural occurrences. For example: it was a blunder that caused the Pilgrim forefathers of New England to settle on the chilly north side, instead of the sunny south side, of Cape Cod. The Indian, who is said to have fired several shots at General Washington, without hitting him, probably did not

take good aim. The simple reason why Gen. Fighting Joe Hooker was not killed while under fire, was, that he was never exactly in range. The first Monitor appeared at the opportune moment, as the result of the indomitable energy and perseverance of her builder.

In modern times, though often earnestly prayed for, it is not certain that a storm ever abated its fury, or a train of cars ever kept on the rails, or the flames of a burning building ever subsided, that the dying were ever restored to health, or a black-hearted sinner was ever made pure and white, in any other manner, than by the regular working of the common law of cause and result. Chaplains in the army are useful men and their prayers are beneficial, sometimes, to the soldiers, but good generals trust mainly to the weight of the regiments, through discipline and wise strategy. Petitions and supplications are always in order, but even the best Evangelical Christians have come to believe, that no great reform can be brought about without persevering efforts, good institutions, and wise, stringent laws. Still, "there's a Divinity that shapes our ends, rough-hew them how we will." And, the prayers of the devout, though they do not change the Unchangeable, are beneficial to man; yet we may and should trust in the Lord.

I. We may trust that all beings and things are in the hands and under the control of God. No comet runs lawless through the void; each keeps in its appointed eccentric orbit. Nothing, however trifling, is beneath God; and the highest heaven is not above Him. In the poet's phraseology, He

Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives thro' all life, extends thro' all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part,  
As full, as perfect, in a hair as heart;—  
As full, as perfect, in vile Man that mourns,  
As the rapt seraph that adores and burns.

All things being thus in His unerring hands, pervaded by His quickening spirit, and subject to His indomitable will, must be in perfect order.

II. Again, it is convenient to call the various ways in which the Divine energy is exerted in the universe, "the laws of God"; and, reasoning from the nature and attributes of God as revealed in the Scriptures and in the Creation, we are compelled to believe that all these laws are universal, unvarying, wise and beneficent. Gravitation, chemical affinity, the production of living creatures, growth, decay, and the results of moral conduct, are the same everywhere. With these facts in our mind, we cannot consistently desire any change in the usual workings of Divine Providence. Under His management, "whatever is, is right." Miracles are good in their time and place, but man never needs a miracle that would clash with the laws of God.

III. Nevertheless, man being comparatively small, weak, blind and ignorant, does at times need superhuman assistance; and such assistance is possible in the nature of things, and is distinctively promised in the Word of God. We do not know in what sweet whisper or in what silvery tongue the Deity imparts wisdom and knowledge to man, though quite likely it is not in guttural Hebrew, sibilant English or any other human language. He is not far from each one of us, for in Him we live, move and are; and the sublime miracle is being wrought.

Turning away with disgust from the theory that denies personality to the Creator, and reduces Him to a blind, speechless something that never hears or answers a prayer, the Christian pours out his feelings into the ear of the Eternal, in full assurance of faith. He always prays for a miracle to be done for himself or others—even wisdom to do or bear things in the right way. Thus he manifests his faith in Divine Providence; and without this faith, all interest in religion will die out and fade away.

## THE SECOND GENERAL CONFERENCE OF EVANGELICAL MISSIONARIES TO CHINA.

HELD AT SHANGHAI, MAY 7-20, 1890.\*

*Revue des Missions Contemporaines, Basel, Sept.*

MR. HUDSON TAYLOR, the founder of the China Inland Mission, opened the Conference with a simple and practical sermon, which, however, ended with a stirring appeal to the churches of Christendom for a more energetic assistance. Mr. Taylor belongs to those who want to conquer the whole empire with one sweep, to inundate the whole country, from end to end, with Bibles and tracts, and to proclaim to the whole Nation, as if with a blast of trumpets: "It is Jesus who can save you." There are others who think that the Christianization of China is a long, very long, labor which must be begun at the beginning, with the establishment of schools, the training of native preachers, etc. Nevertheless, the appeal created a deep enthusiasm. The whole assembly rose and intoned the doxology.

The question under debate on the second day, concerning the Chinese translation of the Bible, is a very complex and at the same time quite a burning one. After a protracted and animated discussion, however, a general agreement was arrived at, a Committee on Revision was appointed, and it was decided that there should be published three different translations: one in the "classical" style, another in a less rigorous though still "literary" style, so as to be read by educated and refined natives, without giving any provocation to their peculiar taste, and finally—as those two texts would be incomprehensible when only heard and not at the same time seen—a third in the "mandarin" style, that is, in the style of common parlance, to be used exclusively when the Bible is read aloud.

About many questions, however, intimately connected with this subject, it was well known that opinions differed so widely, that it was considered inexpedient to discuss them. As for instance: how to translate the word "God" into Chinese? Two centuries ago that question gave rise to a vehement controversy between the Jesuits and the Dominicans. The former chose the term *Chang-ti*, which, in classical style, means the "Supreme Being." But as it, in literary style, also means the "Beauty of Babylon," the latter rejected it and undertook to create a new term, *Tien-tchu*, signifying the "Lord of the Heavens." The case was referred to Rome, and the popes decided in favor of the Dominicans. Half a century ago the difficulty re-appeared in the Protestant camp. One party adopted *Chang-ti*, while another preferred the term *Chin*, which in every-day conversation means "the gods," but as *Chin* also denotes "spirit", and it thus became necessary to form a new expression for that idea, there was a third party which did not hesitate to fall back upon the Romish *Tien-tchu*. Since the Protestants have no infallible pope to solve such a problem, it was decided that each of the three different translations shall appear in three distinct editions, each edition using exclusively one of the three terms. There will thus be issued at once nine distinct editions of the Protestant translation of the Bible in Chinese.

Another question—about annotation—seems to have received a very happy solution. The agents of Bible societies are generally very anxious to have the texts accompanied with notes. But to others such annotation looks like an abandonment of one of the essential principles of Protestantism, because it seems to admit that the Bible is, by itself, not of sufficient efficacy. The Conference appointed a committee, composed of two Baptists, two Congregationalists, two Episcopalians, two Lutherans, two Methodists, and two Presbyterians, and decided that only such notes should be admitted as were unanimously adopted by the committee.

\* The first General Conference was held at the same place in 1877, and numbered 120 members; the second numbered 419.

One day was set apart for the discussion of the employment of women in the Chinese mission, and one lady after the other stepped forward to give her experiences and her ideas. Special interest was aroused by a young Chinese lady in her native costume—very modest, very simple, and, in her speech, very much to the point. The whole tenor of the discussion, especially from the male side, was in a high degree eulogistic and full of gratitude for this work done by women in China. It was acknowledged, that very often it proved completely impossible for a male missionary to get a foothold in the city, because he was looked upon as a political agent and consequently hated and shunned, while the woman was received and listened to without any suspicion. Thus she was often able to make the first opening, and thereby do the mission an invaluable service.

A delicate subject proved that about the conditions for admission to baptism. The Chinese pastor Yen, who has studied in the United States of North America, thought it probable that most of his countrymen embraced Christianity for merely secular purposes; but that they later on, as a general rule, really became good and true Christians, and he was consequently of the opinion, that the conditions for admission to baptism should be made as easy as possible. The Roman Catholic priest is generally willing to take the same view of the subject; but the majority of the Conference was utterly adverse to that conception, and insisted that unequivocal proofs of truly Christian thought and conduct should be demanded of every candidate before he was admitted to baptism.

A still more delicate subject presented itself, when the question of dividing up the territory among the various mission societies came to be discussed. It is apparent to all conversant with the matter, that something must be done and done quickly. A great amount of force and time and money is wasted, whenever two societies come in competition, not to say conflict, with each other by working the same field, and, what is still worse, the close contact between two societies opens an exhibition of dogmatical and liturgical differences, which is as needless as it is hurtful. A happy incident came to aid in the perplexity. A letter from a Swedish society, addressed to the conference, was read. The society announced that it was prepared to undertake a mission to China, and asked the conference to point out a suitable place from which to start. The Conference immediately formed itself into a union of missions to China, and appointed a committee to dispose of all such cases.†

## SIR GEORGE STOKES ON IMMORTALITY.

CHARLES COUPE.

*The Month, London, October.*

IN a previous article, the attention of the readers of the *Month* was directed to a lecture by the President of the Royal Society on the subject of "Personal Identity." In the course of his remarks, Sir George Stokes committed himself to the opinion, that the doctrine of the immortality of the rational soul has no foundation in Scripture, and was in fact "a merely philosophic and probably false hypothesis." In opposition to this view we pointed out, that the doctrine in question, being a defined dogma of religion, was necessarily found in Revelation, and its place in both Scripture and tradition was indicated. It now remains to show this doctrine to be a dogma of reason also, admitting of the strictest demonstration.

Sir George Stokes does not deny the immortality of the

† German papers have announced that a law will be introduced in the next *Reichstag*, dividing the German territory in Africa equally between Protestant and Roman Catholic missions, but at the same time they intimate that such a law cannot be carried through, and referred to the encyclical of Dec. 3, 1889, in which Leo XIII. calls all Protestant missionaries "impostors laboring in the service of Satan to spread heresy upon the earth."



soul; on the contrary he directly asserts it. But it is necessary to distinguish between two very different aspects of the assertion—between the *questio facti* and the *questio juris*. First, is it a fact that the soul will live forever? Secondly, given this fact, is the fact based on the character of the soul? Is immortality a connatural exigence and essential postulate of the soul? Does the soul live forever because it is its nature to live forever? That there is to be a future life, Sir George Stokes recognizes as beyond all question the doctrine of Scripture, but he holds that the immortality of the soul is a philosophical hypothesis, to account, so to speak, for a future life. This view brought the lecturer face to face with another difficulty. If it is not connatural to the human soul to exist apart from the body, it cannot be connatural to it to act—to think and will—apart from the body. What then becomes of the disembodied soul, what is it doing, during the interval between death and resurrection? The lecturer leans to the strange conclusion, that “this intermediate state is one of unconsciousness.” An unconscious spirit!

We maintain, in opposition to Sir George Stokes, that the rational soul is not only *de facto* but also *de jure* immortal; but the immortality claimed as belonging to the soul connaturally and *de jure*, is the eternity of natural, not supernatural, life; the immortality not of grace but of nature. Now there are many ways by which to prove the connatural immortality of the rational soul: first there is the argument drawn from Free-will, which proves as well the immateriality as the immortality of the soul. Sir George Stokes recognizes the existence of Free-will. Now as every unprejudiced thinker must allow, the human mind by virtue of its Free-will proves itself superior to, and independent of every natural agency, so that (God apart) no external influence whatever can determine the mind to will what it does not wish, or omit to will what it does wish. But if the operation of the mind is beyond the control and action of created causes, *a fortiori* is the nature of the mind and its existence beyond that action and control.

To draw out the subject more fully, and from another point of view, the proof of the immortality of the soul requires and is satisfied by the demonstration of the three following heads; *first*, that the soul is not decomposed or disintegrated along with the body; *second*, that after its separation from the body, it lives a conscious life apart; *third*, that no created agent has power to deprive the separated soul of existence.

And now to explain the first member. The rational soul does not and cannot suffer dissolution, because it is simple—that is, uncompounded. We know this by the testimony of our consciousness. In all our internal acts we are conscious of the identity of the *Ego* of the *me*. There cannot be identity between distinct things. Therefore consciousness proves the simplicity of the soul.

Next as to the spirituality of the soul. Spirituality is the non-dependence of an entity on matter, in being and in act, in existence and in operation. A thing is said to be spiritual which, from some point of view at least, can exist and act unsustained by and apart from matter. Hence simplicity and spirituality are by no means synonymous terms.

A substance that is simple but not spiritual, is dependent on matter. It requires matter to sustain it. The vital principle in plants and brutes—the plant-soul and the brute-soul—is simple, but not spiritual. It cannot therefore exist apart from matter. The idea of a spiritual substance is that of a substance which is *incorporeal*, in the sense, not only that it is not composed of matter, but that it is not dependent on matter for its existence. It may, perchance, inform and vivify matter, yet this is not its sole function. It now remains to show that the human soul is spiritual, and this is proved by its independence of action, for independence of action is necessarily indicative of independence of being and existence.

The human soul, then, is independent of matter in its acts

and operation. Every man perceives, judges of, reasons about, and wills things which are not material. He can exercise his intellect and will on countless abstract and immaterial objects, and he knows and wills them as abstract and immaterial things. Virtue cannot be imprinted on a bodily organ, as sound is imprinted on the ear; the mind which recognizes it, is, in this cognition, independent of matter, and being independent of matter in its acts, is necessarily independent in its being.

On the subject of corruptibility. If the rational soul is corruptible, it must be capable of dissolution, indirect or direct. Now it is not capable of indirect dissolution, because being a *spiritual* substance it is independent of the body, and therefore cannot die in consequence of the death of the body. It is not capable of direct dissolution, because being a simple substance it has no physical parts into which to be resolved.

It is not here asserted, that the separated soul retains *all* the functions it exercised when in the body. When apart from the body, it is only *in potentia* to perform those acts which require the coöperation of bodily organs. Its sense-faculties are dormant. But so far from the separated soul being impotent to act, it is far less hampered than when allied to that body of death, the grossness of which had clogged and dragged it down.

The question may suggest itself: Can God destroy the rational soul, and if He can, how is it known that He will not? In philosophizing on the nature of things, it suffices to inquire not what God can do, but what, in the order of His Providence, He will do.

If the Almighty sought to blot out the Universe He has made, to annihilate every Being, spiritual and material, He would but cease to will their existence; and in the instant of that cessation, in the twinkling of an eye, the whole creation would sink back into that original nothingness, whence the creative *fiat* called it forth.

#### THE CORRESPONDENCE OF A XVITH. CENTURY SAINT.

F. T. PERRENS.

*Revue Critique d'Histoire et de Littérature, Paris, Sept. 8-15.*

*Sancta Catarina de Ricci*, or Saint Catherine of the Ricci, was a descendant of one of a very illustrious family in Florence which long held a leading position during the oligarchical period of the Florentine Republic. The convents then afforded an easy means of reducing the size of an inconveniently large family. Saint Catherine's family was large, for her brothers, sisters, step-brothers and step-sisters were thirteen in number. Saint Catherine accordingly became a nun in a Dominican convent in the year 1536, and four of her sisters followed her example.

Saint Catherine owed her religious celebrity chiefly to her ecstasies. When she was attacked with dropsy, Savonarola came to her in visions and cured her twice. For twelve years she used to be in ecstasy every week, and while the ecstasy lasted she never went out of doors, except to raise her hand and pronounce benedictions on those who wanted them. Some persons were sceptical enough to ask, whether the spirit with which she was possessed was divine or diabolical, but their doubts were soon dispelled by an odorous atmosphere that invariably surrounded her and filled the whole convent with perfume. Under such circumstances she was as a matter of course appointed a prioress, and in that capacity she not only governed a sisterhood well, but exercised a beneficent influence out of doors. What is more, after her death she conformed to the time-honored customs of saints, by reappearing in the convent on occasions which were numerous, and performing miracles which were more numerous still.

The life of a saint so renowned has, as might naturally be expected, been written more than once, and parts of her

correspondence have been published from time to time; but now a new edition of her letters is given to the world by a Florentine author, named Alessandro Gherardi, who, with academic aversion to everything approaching inelegance, has expunged from the letters such words as slippers, shoes, and stockings and substituted for them the generic expression *vanities*. These letters being the familiar correspondence of a person well advanced in grace contain, it is hardly necessary to say, a few short references to the obligations imposed by virtue and religion, but they are also the letters of a woman and sister, and, consequently they do not disdain to treat of domestic details, such as her brother's wardrobe, her coming sister-in-law's *trousseau*, and the method of preventing her baby nephew from becoming bandy-legged. The feature, however, in these letters which is the most curious of all is that though written in the sixteenth century, they speak of and describe exactly the influenza which raged in Europe this year!

## MISCELLANEOUS.

### THE YANKEES AND THE INDIANS.

X. X.

*Revista Contemporanea, Madrid, September 30.*

IN order to make known on which side have been and are reason and justice, in the struggle which in North America is called "The Indian Question," I propose to narrate the course of the Government of the United States in regard to a tribe of the Delawares, and the proofs of friendship and affection given by that Government to the tribe, of which the United States has always declared itself the best friend. From this narrative of the way in which the extensive North American Republic has treated those Indians of whom it is the best friend, it can be inferred how the Republic has behaved towards the rest of the Indians within its limits.

On the banks of the Tennessee River and among the mountains in what are now the States of Georgia, Carolina and Alabama, the most picturesque and richest region of the country east of the Mississippi, and for that reason the more desirable, dwelt formerly the tribe of Indians known by the name of Cherokees.

Up to the year 1763, the Cherokees were constantly at war with other tribes and with the Spaniards, French and English, without either Spain or France being able to subdue their red-skinned antagonists, or even to establish a *modus vivendi*, by which the colonists could thrive. It was only in the year 1763 that these Indians made with England a treaty ceding to it a portion of their territory.

During the Revolutionary war the Cherokees fought on the side of the English. Even after peace was made between the United States and England, the faithful allies of the latter continued to treat the new republic as its foe until 1785, when a treaty of peace and friendship between the Cherokees and the United States was signed. By the treaty it was agreed, that the Cherokees should be paid for those of their lands already occupied by the whites, who were not to intrude upon the territory of the Cherokees. Thereupon the boundaries separating the territory of the Cherokees from that of the whites were marked off. The whites, paying no regard to these stipulations by the Government, continued to take possession of Cherokee lands. The Indians, by virtue of an article in the treaty above mentioned, had the right to consider any person establishing himself in the Cherokee territory as outside the protection of the United States and to punish him as they saw fit. The Cherokees did not avail themselves of this right, but made instead a reclamation on the United States Government.

The President and his Secretary of War were not blind to the infamous conduct of the whites who were despoiling the Cherokees, and the President sent a strong message on the subject to Congress. The result was a new treaty made in 1791, by which the Cherokees ceded the lands of which they had been plundered for a pecuniary consideration, and the United States solemnly guaranteed to them the remainder of their territory. But this guarantee amounted to nothing. The whites continued their unprincipled conduct. Again there were reclamations and negotiations, and in 1805 a third treaty, by which the Cherokees gave up another portion of their territory on payment of a certain sum, and, as before, their unmolested enjoyment of the remainder was guaranteed. The scoundrelly whites paid no attention to this third treaty, and the United States Government took no steps to carry out their guarantee. The result was a fourth treaty made in 1817, by which the Cherokees consented to remove to the east side of the Mississippi, where the United States agreed to give 540 acres of land to each of the Cherokee families which should become naturalized Americans, in order to unite them all in a Territory, like those already existing. In their new abode, the Cherokees devoted themselves to industrial and agricultural work with such intelligence and assiduity, that in three years, that is by 1820, there was hardly a family which did not know how to spin and weave, while their lands were admirably cultivated. Schools were established, and in each district a judge and a marshal, with powers similar to those in the various States, were appointed.

This prosperity of the Cherokees excited the cupidity of the States adjoining the Cherokee territory, and the State of Georgia claimed that it was the owner of certain lands in possession of the Cherokees. The validity of this claim the Indians denied. Whereupon the Governor of Georgia issued a proclamation, declaring that all laws, ordinances, orders and regulations of every kind made by the Supreme Council of the Cherokees, should be considered of no value or effect, and that no Indian or descendant of an Indian, residing among the Cherokees, should be admitted as a witness in any Court of the State, in a case to which a white man was a party.

In return for this outrageous conduct of the Georgians, the Cherokees again made an appeal to Washington, sending to Congress a manly and dignified petition, in which their great wrongs were plainly and truly set forth, and the guarantees of the Government were recalled. Failing to get any redress from Congress, a suit to establish their rights was brought and carried to the Supreme Court of the United States, which finally decided that the Indians could not be considered a nation, and that consequently the Treaty of 1817 was a nullity. This decision was made by a majority of the Supreme Court Justices, who seem to have regarded the Cherokees as ferocious beasts whose extermination was indispensable, while the minority of the Court considered the Indians as human beings, worthy of all respect for their intelligence, industry and honorable conduct, who ought to be protected against the unjust proceedings of Georgia.

Deserted thus by the executive, legislative and judicial authorities of the United States Government, the unfortunate Cherokees had but one way out of their strait, and, in 1835, ceded to the United States a territory on the east of the Mississippi, more extensive than that comprised in the States of Massachusetts, Rhode Island and Connecticut. But only a portion of the chiefs would agree to this cession. The other chiefs, irritated and almost maddened by the perfidy with which the Cherokees had been treated, refused to make any contract with or cession to the United States, and the result of this dispute between the Indians was a sort of civil war between them, to end which General Scott was sent. It was 1846, however, before the troubles were ended. Thenceforth the Cherokees continued in the course of peaceful civilization. They established primary and high schools, built



churches, formed a Bible Society, published a monthly periodical in English and Cherokee, and showed themselves in various ways worthy citizens of the United States. Their prosperity was checked by the Civil War, which broke out in 1861, when the Indians took the side of the Confederates. When the war was ended, the Government seized the lands of the Cherokees, under the pretext that public opinion considered them responsible for the war by its complicity with the Confederates, the Government not taking into account the fact that two Cherokee regiments had fought all through the war on the side of the United States. In this dilemma, the Indians could do nothing but yield to superior force, and content themselves, as well as they could, with the lands assigned them. There they are living a civilized life, endeavoring, apparently, to forget the grievous wrongs they have suffered.

From what has been here narrated, the reader will understand the humanity of the Government of the United States, and the way in which guarantees and contracts are respected in those States, whose citizens affect to regard Spaniards as wicked and uncivilized.

### THE SHANNON AND THE CHESAPEAKE.

UNPUBLISHED NOTES BY AN EYE-WITNESS.

HENRY HAYMAN, D.D.

*United Service Magazine, London, October.*

ONE seldom lights on a batch of original notes by an eye-witness and combatant of a sharply-fought battle, just outside the margin of surviving memory. The subject of the notes here presented is the famous frigate-duel of the *Shannon* and *Chesapeake*, June 1, 1813, the eye-witness being the late Commander G. Raymond, R. N., then a mate awaiting a lieutenant's commission.

What gave to this struggle and its result such weight of importance was the fact that it applied the brake to the downhill run of disaster, arising from British frigates being out-classed in guns, weight of metal, bulk of ship, and complement of men, by those commissioned by the American Government in the war of 1812-14. Thus the *Java* with 38 18-pounders, and previously the *Guerrière* of the same force, had been successively captured by the *Constitution*, with 44 24-pounders; the *United States* (44 guns) had overmatched the *Macedonian* (38 guns); while the *Hornet* (18 guns) had captured a British war vessel of the same nominal force. These dispiriting events, coming in quick succession, had told greatly on the morale of the British navy. That is why the confidence of our naval grandfathers was rekindled by the short, spirited, and decisive combat of the *Shannon* and the *Chesapeake*.

Commander Raymond's original notes are before me, written on the margin of a copy of the *Naval History of the United States*, and many of these notes are directed to the correction of the narrative of the action from the American point of view, as therein printed.

Among preliminary circumstances the American states that "The *Shannon*, 38, and *Tenedos*, 38, had been off Boston, it was said, in waiting for the *President*, 44, and *Congress*, 38, to come out; but these two ships had sailed without encountering them, and it was by no means probable that the English seriously wished a meeting." On this commentator remarks: "Indeed we did, and cruised anxiously for the event. These two ships escaped during a heavy snow-storm and thick weather."

Our annotator continues:

"The *Chesapeake* came out with all the sail that could be made on a ship, and did not take any in until within gun-shot of us. There was not a shot exchanged by either party till we were within half pistol-shot of each other, and then every shot did its duty; as our main-deck guns were double-shotted, and our carronades had bags of musket-balls and grape."

From both authorities we gather that the *Shannon* was running with the wind a little free on the starboard tack; but her opponent coming up with more way on her, had to some extent the initiative of position. The American says the *Chesapeake* endeavored to close "yard-arm to yard-arm . . . and ranged up abeam on the *Shannon's* starboard side." Mr. Raymond corrects this to "starboard quarter," and continues:

"And intended to have crossed our stern, but we put our helm a-starboard, which brought our broadside parallel with hers. Finding she could not rake us, she luffed to, and so did we. By this manœuvre the *Chesapeake* was nearly in our wake; and she having more way on her, as she came up we delivered all our starboard guns into her bows as they bore, which was in complete saluting time, and we shot her head sheets away, which caused her to come into the wind and fall on board us, and our anchor hooked her."

The *Chesapeake* also had fired similarly, says the margin, (correcting the American's word "broadside") "as they [her guns] bore." The general result of the fierce cannonading is claimed by the American as in favor of his own frigate, but this the Englishman regards as "doubtful." On the anchor "hooking," as stated, the *Chesapeake's* mizzen-rigging became foul of the *Shannon's* main-chains. The English frigate, her carronades loaded as we have seen—"one or two," says the American; "all that would bear fore and aft," says the note—swept the enemy's deck with destructive effect. Now, if not before, Capt. Lawrence, with his first and fourth lieutenants, master, boatswain and marine officer, were all wounded or killed. At the locking of the vessels Capt. Lawrence had endeavored to call his boarders; but the negro bugleman was paralyzed with fear and hid himself. Verbal orders for boarders on deck had just been substituted, when Lawrence fell mortally wounded. "He was wounded before this," comments Mr. Raymond, and continues:

"We boarded from the fore-top, fore-chains and starboard gangway; and the Americans did not, in my opinion, attempt to come up. We only met with a few. I belonged to the fourth division of boarders and speak from experience."

The American explains by saying, that the arms were kept upon the quarter-deck and about the masts, and the boarders, owing to the lack of promptness in summoning them, had not time to reach their arms. Mr. Raymond says: "They were armed, but they fled from their quarters upon perceiving we were on deck." Yet he says, "We made use of their own arms loaded on deck—a musket-ball and nine duck-shot in each piece"—thus measurably confirming the statement he impugns.

One division of the English boarders was led by Capt. Broke of the *Shannon* in person, who received a sabre wound at the first onset, while charging a part of the enemy who had rallied on the fore-castle. Mr. Raymond says in one place that "the Americans fought well." Farther on he says the "*Chesapeake's* had their arms and some of them did their best; but their hearts were not in the right place, and they acted as they were taught."

The havoc made by the *Shannon's* raking fire was not more fatal to the resistance of the Americans than to their narrative of the battle. The surviving officers, disabled at the time by wounds, were in no position to observe accurately; and all the record on that side is full of gaps and blots.

Commander Raymond died in 1866. To his son, the Rev. J. T. Raymond, of Upper Snodsbury, I am indebted for these memoranda.

It is stated by the historian that many of the men, incited by a certain Portuguese sailor among them, had determined not to participate in the fight, because they had not been given the share of prize-money to which they were entitled; and that for this reason they did not go on deck when called. Mr. Raymond says this is untrue; that there was no Portuguese among the crew.

## Books.

**STUDIES IN LETTERS AND LIFE.** By George Edward Woodberry. 16mo, pp. 296. Boston and New York: Houghton, Mifflin & Co. 1890.

Some papers which Mr. Woodberry has heretofore published in *The Atlantic Monthly* and *The Nation* are here collected, with little more revision than was necessary to cover unimportant omissions or to combine in one or two instances kindred articles. The papers include criticisms on the life and writings of some of the worthies of English poetical literature—Landor, Crabbe, Keats, Shelley, Cowper, Byron, Browning—while Bunyan, Darwin's Life, and one American, Channing, have discriminating comments. Besides there are observations about "Aubrey de Vere on Poetry"; "Some Actors' Criticisms of Othello, Iago and Shylock"; and "Sir George Beaumont, Coleridge and Wordsworth." Under the title, "Illustrations of Idealism," are collected remarks on "The Pergamon Marbles"; "A Greek Trait Noticed by Dr. Waldstein"; "Mr. Pater on Ideal Æstheticism" and "Italian Renaissance Literature." The criticisms on the poets are well described in Mr. Woodberry's own words, in speaking of the productions of another: "These essays contain the fruits of habitual familiarity with poetry, the convictions of a lifetime with regard to those things which are still important subjects of thought to thoughtful men; and there is, mingled with the style, the sweet persuasiveness of a refined and liberal nature, which is only too well aware that it must plead its own cause, and pleads with strength and charm." Of all the papers in the book it may be said that they are acute, discriminating, sympathetic, suggestive, broad-minded and instructive, delightful to every lover of letters, and attractive to every one who does not read solely to pass the time.

**LANDOR.**—In Landor's eight volumes there are more fine thoughts, more wise apothegms, than in any other discursive author's works in English literature; but they do not tell on the mind. They bloom like flowers in their gardens, but they crown no achievement at the end; no cause is advanced, no goal is won. This incoherence and inefficiency proceed from the absence of any definite scheme of life, any compacted system of thought, any central principles, any strong, pervading and ordering personality. His work has the serenity, the remoteness, that characterize high art, but it lacks an intimate relation with the general life of man; it sets forth formal beauty, as painting does but that beauty remains a sensation, and does not pass into thought. This absence of any relation between his art and life, between his objects and ideas, denotes his failure.

**CRABBE.**—Moore, Scott and Crabbe were story-tellers, who were poetical in Wordsworth's sense; but is Crabbe's true description of the humble life less valuable than Scott's romantic tradition, or Moore's melting, sensuous, Oriental dream, or Byron's sentimental, falsely-heroic adventure? It is far more valuable, because there is more of the human heart in it; because it contains actual suffering and joy of fellow-men; because it is humanity, and calls for hospitality in our sympathies and charities. Unpoetical? Yes; but it is something to have real life brought home to our tears and laughter, although it be presented barely, and the poet has trusted to the rightness and tenderness of our hearts for those feelings, the absence of which in his verse led Wordsworth to call these tales unpoetical. But it is only when Crabbe is at his best that his verse has this extraordinary power.

**SHELLEY.**—Must one incur the charge of being supercilious and autocratic if he acknowledges at once a feeling, after reading Shelley's life, of having been in very disagreeable company? Assuredly no one can rise from the perusal with a heightened respect for human nature, apart from Shelley. Without any thought of eulogizing him, one may say that he represents the ideal of personal and social aspiration, of the love of beauty and of virtue equally, and of the hope of eradicating misery from the world; hence springs in a large measure his hold on young hearts, on those who value the spirit above all else, and do not confine their recognition of it within too narrow bounds, and on all who are believers in the reform of the world by human agencies.

**BUNYAN.**—The two great elements of his work—the homely quality and the Christian quality—were deep-seated in his nature, and gave him charm. In an age of sectaries he was not a narrow bigot, and did not stickle for meaningless things; and in a time of political strife, growing out of religious differences, and though himself a sufferer by twelve years' imprisonment in early manhood, he did not confuse heaven with any fantastic monarchy or commonwealth of Christ in London, nor show any rancor or revengeful spirit as a subject.

**CHANNING.**—He was of the generation of those cultivated men who earned for Boston the reputation for intellectual preëminence, but the political future of the country did not belong to him nor to

his companions; it belonged to Garrison and Lincoln. Here it is that Father Taylor's keen criticism strikes home: "What a beautiful being Dr. Channing is! If he only had had any education!" Channing's education had been of the lamp, and not of the sword; it seemed to Father Taylor pitifully narrow and palsy-stricken besides his own experiences of the world's misery.

**DARWIN.**—The blank page in his charming biography is the page of spiritual life. There is nothing written there. We praise him for his achievements, we admire his character, and we feel the full charm of his temperament; he delights us in every active manifestation of his nature. We do not now learn for the first time that a man may be good without being religious, and successful without being liberally educated, and worthy of honor without being spiritual; but a man may be all this and yet be incomplete. Great as Darwin was as a thinker, and winning as he remains as a man, those elements in which he was deficient are the noblest part of our nature.

**THE NEW SOUTH.** By Henry W. Grady; with a Character Sketch of the Author, by Oliver Dyer. pp. 273. New York: Robert Bonner's Sons. 1890.

[This volume is a reproduction in book form of a series of articles contributed by Mr. Grady to the *New York Ledger*, and the last of which appeared therein only two days before the author's death.]

## CHARACTER SKETCH.

Henry Woodfin Grady was born in Athens, Ga., May 17, 1851. His father was a prosperous merchant in Athens before the war, and his mother an intelligent lady of deep religious convictions, in whom sweetness of disposition and force of character were happily blended. Henry was a bright boy of fourteen when his father was killed in the Confederate service. Under his mother's guidance the boy continued his studies, and was graduated from the University of Georgia in 1868. He then entered the University of Virginia, where he took his degree before he was twenty years old. He was married soon after and began his struggle for bread and fame. Choosing journalism as his vocation, he made his first venture as editor of the *Rome (Ga.) Commercial*. Failing in this, he started the *Atlanta Herald*, which had a brilliant, though brief, career. The *Atlanta Capital* followed and shared the same fate. Then, as one of his biographers touchingly says:

"He stood in Atlanta bankrupt and almost broken-hearted. Everything behind him was blotted with failure, and nothing ahead of him was lighted with promise."

But he rose superior to his misfortunes and began to make a reputation and friends. Cyrus W. Field loaned him twenty thousand dollars with which to buy a quarter interest in the *Atlanta Constitution*, and he became permanently associated in the management of that prosperous journal, in which his success was sufficient to gratify the highest professional ambition. His earnest work in behalf of a better understanding between the North and the South, made him widely known, and when his brilliant and beneficent career was cut short by his sudden death at Atlanta, December 23, 1889, the heart of the nation was pierced with sorrow.

The central attribute of Mr. Grady's nature was unselfishness, disinterestedness, love—all embracing love; the pivotal purpose of his life was to serve his country—every part of his country—with absolute, uncalculating devotion. His love was an organic force, with eyes to see and brain to plan and hands to execute; and his patriotism partook of the quality of his love—although romantic and general, it was also practical and local. He took a deep and personal interest in the vocations of his countrymen, and in everything which contributed to the welfare of the South and of the nation.

Yet he was a thorough Southerner. While patriotically accepting the results of the war, and recognizing the hand of an overruling Providence in the preservation of the Union and the abolition of slavery, he never would admit that his father and his friends did wrong in fighting for what they believed to be a sacred cause. There was, however, no bitterness of spirit against his father's foes. At the New England dinner in 1886 he said:

"The South has nothing for which to apologize. She believes that the late struggle between the States was war and not rebellion, revolution and not conspiracy, and that her convictions were as honest as yours. . . . Not for all the glories of New England—from Plymouth Rock all the way—would I exchange the heritage my father left me in his soldier's death. . . . But, sir, speaking from the shadow of that memory, which I honor as I do nothing else on earth, I say that the cause in which he suffered and for which he gave his life, was adjudged by higher and fuller wisdom than his or mine, and I am glad that the omniscient God held the balance of battle in his Almighty Hand, and that human slavery was swept forever from American soil—the American Union saved from the wreck of the war."

It is not strange that such manly and touching eloquence should have gained for Mr. Grady a commanding influence in every part of the country. Born and reared in the South, imbued with its noblest spirit and possessed of its affectionate confidence, he could say anywhere in the Southern States, without offense, what would not have been tolerated from a Northern man. The North was won by his frank eloquence; and he thus became a power in explaining and reconciling sectional discords.

Mr. Grady was a man of strong and earnest religious convictions. At the age of fifteen, he united with the Methodist Church in Athens; and on the same occasion Miss Julia King, who had been his playmate and sweetheart from childhood, and who five years later became his wife, joined the same church. He worshipped God with spontaneous love, and believed in Him with a faith which was simple and childlike.



## THE NEW SOUTH.

When my business partner came home from the war, he had neither breeches, home, nor money. His wife cut up a woollen dress and made him a pair of breeches, and from odds and ends from the ruins of Atlanta, he built a shanty, of which love made a home. His father gave him a five dollar gold piece, of which ingenuity made capital. In three years he had built a \$1,500 home—in eight years a \$6,000 home. He now has a \$60,000 suburban home and is worth well over a quarter of a million dollars. His life is an epitome of the South in 1865—its swift energy, its shrewd knack of turning something from nothing, its stages of growth, and its present prosperity.

In 1854, a cavalryman was saluted by a citizen with: "I'll give you \$20,000 for that horse!" "The devil you will; I just paid a nigger \$1,000 for carrying him." About that time I paid \$1,200 for two wool hats, such as now retail for fifteen cents, the dealer having knocked off \$300 in consideration of my taking the two. Enormous quantities of depreciated currency were afloat, unsettling values and provoking reckless and desperate trading. No matter what a man bought, it would bring more money than he paid for it. From this era of inflation the Southern people dropped to complete destitution. Their accumulated currency was valueless. The bonds stored for emergency were worthless. Their slaves were freed; their governments destroyed. There was dislocation and desolation everywhere.

In the midst of this desolation trade began. A few men, more shrewd than patriotic, had bought gold for the past two years. They had traded Confederate bonds for diamonds and silver. Others found cotton and tobacco, which they had hidden in swamps and cellars, as good as gold. Garrisons of Federal troops in almost every town were paid in greenbacks, which went rapidly into circulation. The pressing demand for money tempted many suttlers to invest, and brought some money from the North. Trading became fast and furious, and another era of speculation set in, which could only end generally in disaster. But out of it eventually grew steady and sober business, leading the South once more back to prosperity. The South has been rebuilt by Southern brains and energy. We regret that our brothers from the North have not taken larger part with us in this work. We have also watched with regret the tide of emigration sweeping westward, giving us nothing and even taking from us one-fourth of what foreigners we already had. But our status has its compensations. It has given us a homogeneous people—compact, earnest, sympathetic, and united, when unity means more of safety than it ever meant before. Anarchy, socialism—that levelling spirit that defies government and denies God—has no hold in the South.

The race problem casts the only shadow that rests on the New South. Truly the negro avenges his wrongs. For fifty years he estranged the sections of this Republic. For five years he was the central figure of desolating war. And during twenty-six years of freedom he has presented a problem that perplexes the wisest minds, again estranges the sections, and touches with doubt all Southern enterprise.

**ARDIS CLAVERDEN.** By Frank R. Stockton. pp. 498. New York: Dodd, Mead & Co. 1890.

The scene of our story is laid chiefly in that country of low mountains and rolling land which lies along the base of the Virginia Blue Ridge.

Ardis Claverden, the heroine, is an only child, living with her father, Major Claverden, at Bald Hill, a fine old country place, though not so well kept as before the war. The Major has two hobbies, the perfection of his daughter, and "grape growing." He expects some day to make a wine which will rival the famous "Johannisberg," and which shall go down to posterity as the "Wine of Bald Hill."

Ardis is a tall, stately beauty, with fine dark eyes, and an abundance of dark hair. She had been well educated, is a fair artist and a fearless horsewoman. Naturally Ardis has many lovers. First among them is Dr. Lester, an old friend and neighbor, who adores her, but makes no sign, while he secretly devotes himself to her happiness. Roger Dunworth, the hero of the story, is a handsome young man, who resides upon an adjoining plantation, a playmate of Ardis's childhood, and her ardent lover as a woman. He has kept his passion unconfessed, however, waiting until in some way Ardis should read his heart and show him that she regarded him with favor. But, as many suitors appear, Roger, in a panic, seizes the first opportunity of declaring himself.

She tells him that she does not wish to drop all her aims and aspirations to marry, and that he may always be the same good friend as before.

Tom Prouter is a unique character. He is a young Englishman, "living on his money"; but at Ardis's suggestion, that "every one ought to have something to do," immediately buys out a milk route, and his experience in managing it is a ludicrous episode.

Miss Claverden usually spends her winters in New York or Washington. She meets in Washington a young widower by the name of Surrey. Later, Surrey comes to the Bald Hill country, ostensibly on business, but really to find out the surroundings of Miss Claverden, whom he greatly admires. He is invited by the hospitable Major to make Bald Hill his home during his stay. Ardis instinctively divines his intentions concerning herself, and determines to balk him. So she invites her friend, Norma Cranton, to spend the time of his visit with her, at Bald Hill. She also invites all neighboring friends to call upon

Mr. Surrey and help to make his stay a pleasant one. This, of course, does not suit the wife hunter, as it gives him no opportunity for pressing his suit. Yet he finds a most inopportune moment of declaring himself. They had gone in a party to explore a cave which Mr. Surrey was to "write up." He lingers behind, and strolls into an unexplored part, there to encounter, in the darkness, an unknown man who has a grudge against him. They have a rough and tumble fight in the dark, Surrey getting much bruised, but eventually disposing of his assailant and finding his way out. Only Ardis and Norma are waiting outside, the rest of the party having gone in search of Surrey.

During the absence of Norma for water, and while Ardis is kneeling before him clasping his arm with her hand to stop the bleeding, he thinks this is his chance, and tells her he worships her, says she is an angel, and asks her to be his wife. Anger, astonishment and contempt keep Ardis quiet, but at that moment Roger Dunworth appears, and, in his own way, reads the situation. She takes refuge with her friend Norma, writing to Roger from there, and frankly telling him the truth. Her note is returned, and she learns then that Roger is gone, no one knows where.

Ardis plans not to see Mr. Surrey again, and only returns home after he has taken his departure. She acknowledges to herself that she loves him, and that life without him is not worth living.

She sinks her pride and goes to Dr. Lester to ask his help in finding Roger; and, hard as it is for the Doctor to put aside his own love for the girl, he does so, and to the end remains her staunch friend.

Ardis goes to New York to visit her artist-friends, Mr. and Mrs. Chiverley. There she hears from Dr. Lester, who says he has news of Roger, and that he is in trouble. He had been riding around the country near a station called Breeville, in Georgia, in such an aimless way, that after a valuable horse had been stolen he was set down by the people as one of a gang of horse thieves, and it was said that if he were found by the vigilance committee it would go hard with him.

This news greatly alarms Ardis, and, with Dr. Lester and her New York friends, she starts South to find him. In their wanderings they stop at an old tavern, and while the gentlemen are absent, three men ride up, and Ardis soon recognizes Roger's horse Biscay, which she had once ridden. She at once forms the opinion that the horse has been stolen; and, going to the stable, hurriedly mounts the horse and rides away, with the mounted men in hot pursuit. The horse is powerful and fleet, and as she gives him his head, he takes her to his own stable, from which he had been stolen. There in the morning she meets Roger, everything is explained, and they return to their anxious friends as betrothed lovers.

Meantime Tom Prouter gets tired of his milk route and wishes to sell out to Mr. Dunworth, and for this purpose gets his Atlanta address from Bonetti, a hanger-on and a lazy, philosophising fellow, who is always knowing everybody's business. At the station Prouter meets Surrey, who, when he finds that Ardis is not at home, decides to accompany Tom to Atlanta, much to that gentleman's disgust. Upon their arrival they find a happy party. Ardis, dressing herself exquisitely, goes into the parlor to await Roger. But Surrey comes first, and Roger finds them together. Immediately his jealousy is aroused, and he leaves the room. As soon as Surrey comes down stairs he picks a quarrel with him, which results in a challenge and duel. Ardis hears of this in the morning, and sends for Roger. Very quietly, but very decidedly, she talks to him.

"Roger, I have loved you truly and loyally. What is more, I love you now; but you have shown as plainly, as it could be shown, that you do not trust me, that you do not believe in my love. And I will not marry a man who does not trust me. Now you can go your way and I will go mine."

As she spoke the last words she moved quickly toward the door, but before she reached it Roger sprang toward her and clasped her in his arms.

"Ardis," he cried, "take back those words! Ardis! My Ardis!"

As he spoke he strained her to his heart, but, with a strength which surprised him, she unclasped his arms from around her, and darted out of the room.

In less than an hour Ardis and her friends start for home, leaving Roger dazed. He wanders about for a time, then returns to his own home with the intention of selling his place.

Meanwhile Surrey recovers from the little scratch received in the duel, and comes to visit Prouter, who is now in the grape-growing business, and very much in love with Ardis; only waiting for a proper time to tell her so. Mr. Surrey makes many calls, and, among them, one upon Norma Cranton. He gives her his promise to leave Ardis in peace, and Norma learns at last of some very good points in his character. His new wooing prospers, and he wins the heart and hand of Norma, but he does not do this until he has been compelled to relinquish all hopes of Ardis.

Ardis tries to be happy, and passes her time in sketching in the park. Her picture is to be called "Without a Man," but a man gets into it. For there, one lovely June day, Roger finds her; and, though she bids him go, he says, "I will go when you tell me you do not love me." She cannot do that, and so he stays, and in the early days of August they were married.

The Major was very happy, as the one great wish of his life was accomplished. His "Wine of Bald Hill" consisted of one bottle, which was drank to the health of his children, with the remark, that his life was a success in spite of his disappointment in regard to the culture of the grape. Dr. Lester rose, and said:

"The true 'Wine of Bald Hill' is a thing of reality. It exists. Noble, generous and rare it flows in the veins of his daughter Ardis."

A round of applause broke from the company as the doctor sat down; and, without a word, Major Claverden warmly grasped him by the hand. A moment afterward Ardis stepped quickly to the doctor's side, and, stooping, kissed him.

## The Press.

### POLITICAL.

#### FOLDING THE BALLOTS.

*N. Y. Sun (Dem.), Oct. 21.*—Section 25 of the Ballot Reform act provides that after preparing his ballot and before leaving the voting booth or compartment "the voter shall fold all the ballots delivered to him in the middle lengthwise and then crosswise; but in such a way that the contents of the ballots shall be concealed and the stubs can be removed without exposing any of the contents of the ballots."

This provision is not so simple as it seems on first reading it.

Under a literal construction of the requirements of the statute all ballots would not be folded alike. If there are only a few names on the ticket and the space occupied by them is short, the greatest dimension may very well be in the direction in which the printed lines run, instead of up and down the column in which the names are arranged. In that case the length or longest measure of the ballot would be in the direction of the printed lines; whereas, if the column of names were a long one, the length, properly speaking, would be measured across the printed lines. In the one case the first fold would have to be made in the direction of the printed lines; in the other case across them, and in the direction of the column.

If this interpretation be correct, the first fold must be determined by the space occupied on the ballot by the column of names on the ticket.

The objection to this view, literal though it be, is that it would oblige the voter to fold some ballots differently from others. The last Legislature directed the Secretary of State to print and cause to be circulated among election officers fifty thousand pamphlet copies of the Ballot Reform Act and other new election laws, including "such brief instructions and forms as he may deem necessary and proper for the use and guidance of officers in the administration of such laws." According to the pamphlets published in conformity with this direction by Secretary Rice, the first fold of the ballot should be from the bottom upward. In this city the instruction given to voters by the leaders of the Tammany organization has been to fold from one side over to the other. Thus on the very simplest question that can probably arise under the new law we have diverse opinions expressed from Democratic sources, both highly interested in correctly interpreting the statute.

In favor of the method recommended by the Secretary of State it is argued that it provides for a more effectual concealment of the contents of the ballot, but practical experiments with a sample ballot will show that the contents can be perfectly concealed whichever fold is made first.

In our opinion the voter will make no mistake who follows the literal mandate of the law. Let him take up each ballot, observe in which direction it is the longest, and make the first fold in that direction so as to leave the stub removable. If he does this, the names of the candidates will certainly be concealed and the inspectors of election cannot lawfully refuse to receive and deposit the ballot.

*N. Y. Tribune (Rep.), Oct. 21.*—Tammany seems bent on devising some way of evading some provisions of the new Ballot law if it be a possible thing to do so. The latest plan is to practise trickery in the folding of the ballots, as to which the law is clear and explicit. The idea in folding them is to make the ballot truly secret by making it a difficult thing for any election official to see the names and learn how a man has voted. Tammany wants to fold them so as to make this easy. It is a characteristic Democratic trick, and others like it will probably crop out in the next fortnight, or at any rate on election day.

*N. Y. Commercial Advertiser (Ind.), Oct. 21.*—The ballots to be used in this city at the coming election are a foot long and six inches wide. Their length is increased by a stub half an inch wide, which is separated from the ballot by a perforated line. They must be folded twice. The Secretary of State, who is directed by the law to furnish instruction in such matters, declares that the first fold must be made by turning the foot of the ballot up to the perforated line, and that the second fold must be across the direction of the printed lines. Other interpreters of the law believe that the first fold should be across the lines printed on the ballot.

The matter does not seem important, but some of the Tammany men have discovered that if the ballot is folded in the second manner described, the ballot clerks will get an opportunity to peep within. It is suggested, moreover, that the Tammany pasters may be of faintly tinted paper, recognizable to the clerk at a glance. No two kinds of "white" paper are precisely alike in tint. Thus the man who has been bribed to vote a Tammany paster can be forced to deliver the goods, and the secrecy of the ballot is destroyed.

We are informed that some of the Tammany kindergartens are teaching the honest fold, some both ways, but a larger number the crooked method. This is quite natural. In our opinion the Secretary of State's interpretation is correct, but either method permissible. The difficulty is entirely traceable to the Hill amendments to the law, and should be remedied at the next session of the Legislature. For the present no one need fear disfranchisement who folds his ballot in either way, and takes care that the names of the candidates are kept out of sight.

#### TARIFF TALK.

*N. Y. Evening Post (Ind.), Oct. 18.*—Speaker Reed has not "caught on" to the new Republican defense of the McKinley law and its higher prices. He is arguing on the ground first assumed by its defenders that the law has, to quote the language of Belden's Congressional Republican campaign document, "in no case raised the cost of necessary supplies to the American consumer." In other words he is maintaining that "cheapness" is a desirable thing, and that the McKinley law has given us a great deal of it. We place a passage from his speech at Buffalo on Wednesday evening side by side with a passage from Mr. McKinley's speech in Kalamazoo on the previous evening:

[McKinley, Oct. 14, 1890.]

Well, now they say you would have things cheaper if you only had a Democratic revenue tariff. Cheap! I never liked the word. "Cheap" and "nasty" go together. This whole system of cheap things is a badge of poverty, for cheap merchandise means cheap men, and cheap men mean a cheap country, and that is not the kind our fathers builded. Furthermore it is not the kind their sons mean to maintain.

[Reed, Oct. 15, 1890.]

They also ask me if I know of any article which has been lowered in price by the tariff. I could spend the entire evening in giving the facts showing that articles have been lowered in price. I can remember the time when I had to pay \$1.45 a yard for ingrain carpet. Now you can buy it for 45 cents a yard. I remember when you had to pay \$6 a keg for nails. Now you can get the same nails for \$3 a keg. The Democrats say it is invention that lowers prices. Is invention the gift of God? In my opinion it rests upon protection. It is the protective tariff which tempts our inventors to work at inventing cheaper processes of manufacturing.

According to Mr. Reed the McKinley Tariff Law is working to make what McKinley calls a "cheap and nasty" country filled with "cheap men." The two apostles should "get together."

*N. Y. Tribune (Rep.), Oct. 20.*—Life is really too short to correct all the misstatements, intentional and otherwise, which the success of the American system in the Mc-

Kinley Tariff has provoked the disciples of the Cobden Club to utter. Here, however, are a couple of examples, which may well be noticed for the encouragement of the others. It has been very widely declared, by free trade propagandists, that American manufacturers have always two prices for their goods, a low one for the foreign purchaser and a high one for the American market. The Ann Arbor Agricultural Company, of Michigan, has been cited as a typical sinner in this respect, as selling farm implements to South Americans at from 15 to 50 per cent. less than to the farmers of the United States. Well, the fact is, as stated by the manager, that there is not a word of truth in the charge, that the company does not discriminate in prices between the home and foreign markets, and that, as a matter of fact, it has never sold a single implement in Spanish America at any price. Again, it is industriously declared that prices are being generally marked up in the home market since the passage of the McKinley Bill, and that carpets, for one thing, have thus been advanced 25 per cent. A leading carpet house of this city, Messrs. S. Sanford & Sons, writing to one of their customers, the H. B. Claflin Company, declare this to be untrue. "The consumer can purchase to-day," they say, "the various kinds of carpeting manufactured by us at the prices prevailing previous to the passage of the McKinley Bill." As our philosophic neighbor, "The Evening Post," would say, it is an old and well founded rule that when a party is found guilty of even two such misrepresentations, all statements which it makes for the advancement of its theories are justly regarded with suspicion, that, in short, the presumption is against their truthfulness.

*Philadelphia Ledger (Ind.), Oct. 18.*—It is reported that Germany intends to retaliate for the McKinley Tariff Bill by putting an excessive export duty on sugar beet seeds. This would serve also as, at least, a temporary protection for a large German industry with which this country may some day compete. Such a retaliatory measure would not, however, have the slightest effect in changing the American tariff. Whether for good or ill, that is made for the supposed benefit of American industry, not to please foreigners, and so it will always be, even though the tariff reformers should undertake a revision.

*Philadelphia Press (Rep.), Oct. 20.*—Some of the best arguments in favor of the McKinley Bill can be found in European newspaper articles protesting against the measure. These protests are varied with occasional news of the intended removal to the United States of manufactories heretofore employed in producing goods for the American market. The New York Herald, notwithstanding its opposition to the Bill, contained yesterday a London dispatch telling of the departure from Bradford, England, of representatives of a firm with a capital of \$10,000,000, who are coming to the United States to select a site for the construction of mills to manufacture silk plush. The Herald says that the McKinley Bill has forced this great house, which gives employment to 5,000 operatives, to open mills in this country, as this is their principal market. That is exactly what the Bill was intended to effect. The men who come to this country to engage in this business will no doubt become American citizens. The profits of the business will be kept here. The 5,000 operatives, representing perhaps 25,000 consumers, will buy their food and clothing in this country, pay their taxes here, and add to the greatness and prosperity of this nation, instead of that of Great Britain. What better argument could be needed for the McKinley Bill?

*Manchester, N. H., Union (Dem.), Oct. 20.*—There is one thing in connection with the McKinley tariff that should not be overlooked by working-men. While the tariff is so high as to be practically prohibitory on the larger part of the product of foreign labor,



there is no duty or tariff on foreign labor itself. That comes in free and enters into competition with American labor, and the passage of the McKinley Bill is tending to increase the flow, as is shown by London dispatches.

*Wheeling, W. Va., Intelligencer (Rep.), Oct. 20.*—The German manufacturer who took his life on account of the American tariff, furnishes to the American free traders a tragic text on which they should make haste to expiate. They should by all means charge the Republican Party with reaching out beyond seas to do murder.

*Buffalo Commercial Advertiser (Rep.), Oct. 20.*—That New York importers have put up their prices is not disputed. They contributed hundreds of thousands of dollars to a fund raised to defeat any Tariff Bill. Baffled there, they have determined to get the money back from the retailers, and hence they are advancing prices on goods that are not affected by the new tariff. It's all part of one game.

*Newport Mercury (Rep.), Oct. 18.*—The good results of the McKinley Tariff Bill are already apparent. Austria, Germany, and Spain are tumbling over each other, so to speak, in their efforts to secure reciprocity treaties with the United States. Of course the Law is a blow to British interests. It was intended to be. The money we have been paying to English manufacturers will hereafter be kept at home to pay American labor.

*San Francisco Chronicle (Rep.), Oct. 15.*—The bounty offered to promote the production of beet sugar may result in making the United States independent of the rest of the world for its supply of that necessary commodity. If it do this the sugar bounty will prove the crowning glory of the Republican policy of protection.

*New Haven Palladium (Rep.), Oct. 20.*—The weekly statement of R. G. Dunn & Co. is authority for the information that the advance has been "less than one per cent. on all commodities since October 2." Assuming that in some mysterious ways this has been due to the new tariff, is it not offset by the wonderful increase in business and revived industry?

*Louisville Courier-Journal (Dem.), Oct. 19.*—The Revolution of 1776 was due to a determination on the part of the Colonies to submit no longer to taxation for the benefit of British interests.

But the tariff of 1890 is far more injurious to American institutions than any act of Parliament prior to 1776 could have been. It imposes a rate of taxation that would be submitted to nowhere else, except in Turkey, and evidence accumulates to show that the British capitalists and the British workmen will get their full share of benefits under the McKinley Bill. As an illustration of this read the following paragraph from the *Philadelphia Record*:

"England is still ready to do business with the United States in the line of tin-plates. An agency has been established in Philadelphia for furnishing English machinery for the erection of tin-plate mills of the most modern design at every point in this country. Not only the mills will be furnished, but cold-rolling, annealing furnaces, pickling and tin-house equipments, including competent and reliable workmen to operate every department of the business. If there be any money in the business the English capitalists also manifest a cheerful readiness to help pick the bones of the American taxpayer as long as the picking shall prove profitable."

*Providence Journal (Ind.), Oct. 20.*—The fact is to be welcomed for the sake of our own diminishing forests that Canada has so promptly responded to the overture of Congress, contained in the conditional reduction of the tariff upon certain kinds of lumber, by abolishing its export duties; and the Republican papers may well felicitate themselves upon the achievement. They are, in fact, slapping themselves upon the back with an enthusiasm

nearly equal to that with which two years ago they were enlarging upon the mischievous endeavors of the Canadians to get possession of our lumber markets and warning our lumbermen not to ruin themselves by falling into the trap.

#### MCKINLEY'S HARD FIGHT.

*N. Y. Tribune (Rep.), Oct. 21.*—A dispatch which we print to-day from Canton, Ohio, gives a good account of the prospects in Major McKinley's gerrymandered district. The personal popularity of the chairman of the Ways and Means Committee is so great, he is carrying on so energetic a campaign, and so many Democrats are ready to resent the outrageous conduct of the Legislature in its redistricting scheme, that Major McKinley's chance of reelection is good. During the last two weeks of the canvass he will devote all his time to enlightening his constituents and securing their votes. In this work he will have some most valuable assistance, notably that of Mr. Blaine, who is to speak at Canton on Saturday.

*Baltimore American (Rep.), Oct. 20.*—There does not appear to be much ground for Democratic elation over the situation in Ohio. The party has had things just as it wanted them since the incumbency of Governor Campbell, but has shown its usual capacity for muddling public affairs. Campbell appears to be a thoroughly honest man and something of a statesman, and the wonder is how the Democrats managed to stumble upon such a one for governor. It is about the only commendable act of theirs, and they seemed to repent of their temerity as soon as it was done. The first performance of the Democratic Legislature after it had made its calling and election sure by robbing Republicans of their seats and setting aside the will of the people was to gerrymander the congressional districts in a manner that fairly took away the breath of their own more scrupulous followers.

Scandals have followed thick and fast since then, until Governor Campbell could stand it no longer, and called the Legislature in extra session to try and relieve Cincinnati of the odium that has been cast upon it. But this Democratic Legislature does not seem to possess much of the material of which reformers are made, and has thus far resented the Governor's action and refused to turn out the corrupt body which dominates Cincinnati politics. Perhaps they are wiser in their day and generation than the honest Governor.

No wonder they have grave doubts about the success of their infamous gerrymander of the congressional districts, and that they have selected the richest man in McKinley's district to make the fight against that great Republican! The voters of Ohio are intelligent and accustomed to think for themselves. The most stalwart Democrats, if they are honest, may well hesitate before endorsing such a record as their party has made in the State, and out of it, too, and it will not be such a miracle, after all, if McKinley dissolves the two thousand majority cooked up by the Democratic Legislature. He has not much money, like his opponent, but he has more than his share of brains and statesmanship, and it would be a national mistfortune to lose his service in Congress. There are strong reasons for believing that pluck, honesty and sense will be too much for the Democratic barrel in this instance.

*Albany Express (Rep.), Oct. 20.*—Governor Hill's purpose to stump Major McKinley's district is provoking derisive comment. Mr. Hill is not known to be particularly strong in tariff discussions, while in that district the people have made a particular study of the question. It is possible that Mr. Hill will be able to make an impressive appearance there, but a good many Democrats—not Cleveland Democrats, it may be observed—think he would have been wiser if he had not gone to Ohio.

#### THE CENSUS IN N. Y. CITY.

*N. Y. Herald (Ind.), Oct. 19.*—On October 16 Mayor Grant addressed a courteous letter to the Census Office at Washington. He therein stated in effect that the Federal enumeration in New York is so faulty that it disfranchises nearly two hundred thousand persons. He therefore demanded a recount.

To this letter he received a reply which for official insolence is a literary curiosity. It was written by an underling who signed himself A. F. Childs. Who this man is or where he came from nobody knows or cares. The only fact which appears on the surface is that he is dressed in a little brief authority, is somewhat puffed up by the sense of his personal importance, is well versed in the finesses of bluff, and is a nimble juggler with the rhetoric of impertinence.

To the people of New York, through their Mayor, this understrapper remarks in a burst of effrontery, "You will please understand," etc., and adds, with unfathomable audacity, "You will please further take notice," etc.

All of which means that if this city is deprived by the bungling of the Census Bureau of the representation to which it is justly entitled—namely, one more Congressman, one more vote in the Electoral College, and additional membership in the State Legislature, the bureau will stick to its blunders and refuse to rectify them.

Little wonder that President Harrison is reported as being "annoyed and anxious." He has a reputation for honesty which is worth guarding. To wink at the perpetration of such a manifest outrage may well sit heavy on his conscience.

Up to the present moment we have not impeached the motives of the Republican leaders, have given them credit for honorable intentions and thrust aside the suspicion of foul play which has been too conspicuous not to excite public attention. But the time has come to face facts. We know that we are seventeen hundred thousand strong. The Census Bureau lowers these figures by nearly two hundred thousand. Who is benefited thereby? The Republican leaders, of course.

We must have a recount, and that is another way of saying, We must be counted fairly.

*N. Y. Times (Ind.), Oct. 19.*—It is now established that there are not far from 200,000 more inhabitants of this city than were enumerated by the Federal census taken last June. The actual recount made by the police accords so closely with the inferences from vital statistics and the statistics of business and of traffic, and differs so widely from the Porter census, that there is no doubt of its substantial correctness and of the gross incorrectness of the former enumeration. If the officers of the census had been disposed to defend their work the municipal census was open to their scrutiny. It was announced beforehand, and carried on with entire publicity and by an agency better adapted for ascertaining the facts than any improvised bureau of inexperienced persons could be. Its results are open to scrutiny still. If there has been any duplication, the fact can easily be established. If there has been no duplication the only honest course for the Census Bureau is to order a recount, to conduct it with the utmost openness, inviting the coöperation of everybody concerned, so that the result may be accepted as trustworthy for all the purposes for which a census is available.

The interest of the Republican Party in an underestimate of the population of New York is obvious. The primary purpose of the enumeration is to provide a basis for the reapportionment of representation in Congress. If the population of a Democratic city can be so reduced as to "save" a Democratic Congressman, there is a clear gain of one to the Republican side of the House for the next decade. A Democrat saved is a Republican earned. To achieve this result it is necessary that the underestimate should be gross and palpable. This is almost the only community

in the country from the population of which a large enough number to be entitled to a Representative could be omitted without trickery so open and clumsy that it would be detected while the count was actually in progress. This is what has been done. The discrepancy between the Porter enumeration and the municipal enumeration is great enough to cut down the representation of the city by a member and something to spare.

As the most populous city in the country, and as a Democratic city, New York is the chief victim of the incompetency of Mr. Porter, if he be merely incompetent; of his rascality, if he be the willing tool of a conspiracy. In any case it first of all behoves the business men of New York, the men who have a stake in the prosperity of the city, to devise means for preventing the complete and permanent success of the scheme that has already been successful enough to do more than menace that prosperity.

*Montreal Witness*, Oct. 15.—The manner in which the United States census has been taken this year, has provoked intense dissatisfaction in all parts of the country, although as yet no results but the rough counts of the population of cities have been made public. Even Republican journals have declared that the census of 1890 must necessarily be more than useless, because of its inaccuracy, and in New York the popular dissatisfaction is so strong that a municipal census to check the national one has been taken. The source of the inaccuracies that have destroyed all public confidence in the census before it is completed, is not far to seek. The Census Bureau has been captured by the political machine. When President Harrison appointed Robert P. Porter, superintendent of the census, it was equivalent to a declaration that the Republican party intended to make use of the census for partisan purposes. Mr. Porter is a very clever man, an Englishman by birth, who, when he first came to the United States, did good work for the cause of free trade, but who became a convert to protection, and has prospered because of his conversion. It is believed that he was made superintendent so as to be in a position to pervert facts, if necessary, to make the result of the census favorable to protection.

*N. Y. Sun (Dem.)*, Oct. 20.—There is no New Yorker who can afford to have this great metropolis swindled out of one-eighth of its just representation in Federal affairs.

There is no Republican citizen worthy of the name of New Yorker who will consent to such a wrong for the sake of a supposed advantage to his party.

The proposed injustice, whether it be a deliberate fraud or the outcome of petty vanity, concerns us all. Republicans, Democrats, Prohibitionists, Mugwumps and Labor Reformers.

The New Yorker who sustains or defends or extenuates this monstrous wrong is a traitor in the camp.

*N. Y. World (Dem.)*, Oct. 21.—The census figures for this city are false by nearly 200,000.

That fact has been proved beyond a shadow of doubt. Every citizen knows it, and every citizen should resent it.

It deprives the city of its proper rank among great municipalities. It makes of our vital and other statistics a gross misrepresentation of the city's health. It robs us of at least one Congressman and the State of at least one electoral vote for ten years to come. It deprives the people of the city of their legitimate representation in the State Legislature. It is an invasion of the right of popular government by equal representation.

The Census Bureau has insolently denied the Mayor's demand for an official recount, but the Census Bureau is fortunately not the final authority. An appeal must be made to the Secretary of the Interior and the President. It will be an appeal for simple justice and plain, constitutional right. It should be

made with one voice by all the people of the city without respect to party. There is no difference of interest and no ground for conflicting views concerning it.

New York has the right to be accurately counted.

*Albany Evening Journal (Rep.)*, Oct. 20.—Mayor Grant says he will take the case of the census of the city of New York to the President if necessary. This Mr. Grant covers entirely too much ground. He should have used differently the \$10,000 he gave to Croker's daughter, and perhaps New York's policemen could have made the population 2,000,000.

*Portland, Me., Advertiser (Rep.)*, Oct. 20.—If Mayor Grant wants a new count in N. Y. City he has no time to lose in making up a case, for the result of the census complete will be reached and given out in a few days, and then it will be too late for corrections. New York is too big for its own good already. If the main object of the recount is to give Tammany another Congressman and a stronger grip on National elections, no concern will be felt if Tammany is disappointed.

*N. Y. Star (Dem.)*, Oct. 21.—The point is made by the opponents of census revision that if a recount be recognized in New York by the Federal authorities there will be demand for similar revision from many localities, and the entire census of 1890 will be practically upset.

The objection is natural, but it is not entitled to a moment's consideration. No recount should be ordered without fair, prima facie evidence of error. Wherever error is shown, to revise the lists is not a matter of discretion, but an absolute duty under the Constitution and the law. It is far better that a tabulation of population and industries and the reapportionment of Congressional seats should be delayed for a year than that injustice should be fastened upon the country for ten years, with the probable result of thwarting the will of the people.

In point of fact, the objection is merely a Republican excuse to avoid doing justice to New York. Several revisions, partial or entire, have already been made.

#### THE CONTEST IN N. Y. CITY.

*N. Y. Star (Dem.)*, Oct. 21.—The disappearance of the "Straightout Republicans" and other distracting elements from the municipal campaign leaves the issue of the contest defined with unusual sharpness between the present control of city affairs and those who seek to overthrow it, as represented respectively by Tammany Hall and by the union against Tammany.

The return of ex-Senator Platt cannot be said to have had any great effect upon combinations and canvass preparations, because nothing new of substance has occurred since he came back, and the "Straightouts" had gone to pieces during his absence, under the force of such disclosures as that made by the *Star* in the case of the Brodskys. That revelation was printed in this journal in the interest of fair politics. It is not fair that one party in an election contest should, through public office, subsidize a faction of another party for the object of making a sham contest.

Logically, the immediate effect of a "Straightout" Republican campaign could be nothing more than to promote Tammany success. As a matter of sentiment there were, no doubt, many earnest Republicans who thought that it would in the end advance the interests of their party to fight under an independent banner in a hopeless contest, as the Abolitionists and others did in old times.

But Mr. Platt is undoubtedly correct in his statement that under no circumstances, in view of the Municipal League campaign, could a separate Republican ticket, even if pressed by the full force of the "Machine," poll more than 50,000 votes. Such an acknowledgment of the Machine limitations by a Machine

leader is unusual. But its correctness will not be disputed, and it is all the more striking because it relates to occurrences happening while Mr. Platt himself was at such a distance from New York that to ascribe to him the detailed management of the union negotiations would be utterly absurd; and on his return he necessarily finds himself in the position of a mere "looker on in Vienna."

Rightly or wrongly, the local contest for city and county offices has become completely dissevered from the general party issue, as defined in the contests for Congressmen and Assemblymen. The municipal canvass, standing by itself, presents to each New York voter this interesting and important query: "How shall I, as a citizen of the metropolis, cast my ballot under the new law so as to promote the best interests of New York through the best attainable municipal administration?"

*N. Y. Journal of Commerce*, Oct. 21.—Both of the two prominent political parties in this city have failed to meet the demand of the hour. When it was hinted that Tammany would renominate Grant we pointed out the grand opportunity offered to the Republicans of compelling the presentation of a more acceptable candidate or punishing the failure. They had the matter in their own hands and could have compelled a compliance with their wishes if all the purpose they had in view was a wise administration of public affairs in this city. Had they told the Tammany leaders in plain terms that as this is a Democratic stronghold they recognized the right of the people to elect a Democratic Mayor, but only insisted that he should be an honest man, fit for the place, they might have waited patiently for the result. If Grant had then been nominated they might have named a first-class candidate, not the tool of a clique, nor the leader of any faction, and have elected him by giving him the entire Republican vote and adding to it the alliance of all Democrats and Independents who have been heartily disgusted with the present administration.

But the tricksters and spoilsmen could not wait for such an opening lest it might be used to their disadvantage, and they lose all their chance of public plunder. So they joined forces with the cunning rogues who know how to manipulate the leagues, and to hoodwink the honest members of the opposition under whatever name they had made their temporary organization, and they sold out, bag and baggage, to a worse set than the ring which it was their avowed purpose to dethrone.

A dishonest Democrat is bad enough, but the willing tool of a hybrid organization is worse. The honest Democrats are justly offended with the action of Tammany in forcing Grant again upon the suffrages of the party, but the honest, fair-minded Republicans have still more reason to be disgusted with their leaders who have sold them out with no returning compensation. They will not have as much to show for the corrupt bargain as Esau did when he traded his birthright, for they will fall short of even the promised mess of pottage. And the venerable clergy, who are always betrayed when they go outside of their sacred calling and try to make their professional influence available in a political contest, are left fast in the trap set for them, with no way of escape, and must suffer the inevitable odium of such an alliance.

*Brooklyn Eagle (Dem.)*, Oct. 20.—The issue in the New York City municipal election is now clearly defined. The contest is between Tammany Hall on the one side and a fusion of opposing Democrats and Republicans on the other. Tammany, with its perfect organization, its vast equipment of patronage and its army of tireless workers, is formidably entrenched. It enjoys the prestige of possession, of regularity and of political cohesion. Moreover, its administration of public affairs, while not wholly exempt from defects and blemishes, has not been flagrantly weak or dishonest. That room for improvement exists is not



more certain than that the career of Mayor Grant in office has been marked by diligent attention to duty. Whatever fault can be found with prevailing methods is attributable, not so much to the Mayor as to the system he represents. There are many voters who are not unfriendly to Mr. Grant personally, but who disapprove the course of Tammany, and who will cast their ballots against him on account of his associations.

The opposition campaign is being conducted with great spirit. The evils of Tammany rule were proclaimed yesterday from many pulpits. The Rev. Dr. R. Heber Newton urged upon his hearers the desirability of introducing municipal reform. The Rev. Thomas Dixon denounced Tammany as an institution founded on ignorance and corruption. The Rev. Dr. C. S. Harrower dwelt upon the necessity of better government. The Rev. J. Elmendorf denounced the mal-administration that he says exists in many departments. The Rev. Albert Richey took a more moderate view than his brother clergymen. He expressed the belief that city politics was not so bad as it was painted. Clergymen, he thought, would better leave politics alone. It was not the business of the clergy, he said, to turn the pulpit into a political platform or to make a church a Sunday campaign club. Mr. Richey said he would be the last to raise his voice against political reform. It was the methods that he took issue with.

Perhaps of more significance than the clerical utterances is the attitude of Mr. Thomas C. Platt. Mr. Platt's absence on the Pacific coast did not prevent him from becoming familiar with the details of the anti-Tammany campaign. Indeed it has been pretty well understood that Mr. Platt has all along advocated a combination against Tammany, and that Mr. Jacob M. Patterson, in recommending fusion, reflected Mr. Platt's opinions. Mr. Platt, according to a published interview, thinks that "Tammany will be beaten this fall most handsomely." The ticket of the opposition he regards as a good one. The negotiations on the part of the Republicans he believes were conducted with dignity and discretion and that the Republican party got all that it could expect under the circumstances. Mr. Platt's approval of the fusion ticket will strengthen it in the estimation of Republican voters.

*N. Y. Sun (Dem.), Oct. 21.*—The ticket in this city headed by Hugh J. Grant has become so distinctly defined as the representative of Democracy that the strongest protest to be recorded anywhere in the United States is to be recorded here in Democratic success.

The certainty of Mayor Grant's reelection does not promise enough. His majority must be such as can be made by the casting of every Democratic vote in the town and those of all other sorts of partisans who have anything to say against the revolutionary threat that stands in the name of Thomas Brackett Reed.

*Albany Argus (Dem.), Oct. 20.*—"It is the duty of all Democrats," remarks the *New York Sun*, "to stand by the Democratic ticket." So it is, and so it was in the Presidential elections of 1880, 1884 and 1888; but then the *New York Sun* is not a Democratic paper. Fourteen long years have elapsed since the *New York Sun* supported a Democratic candidate for President or a Democratic Congress. Rats desert a sinking ship, and we gather from sundry evidences in its columns of support of a Democrat here and there that the *New York Sun* has deserted the Republican party this year.

*The Voice, (Pro.), N. Y. Oct. 23.*—*The Voice* in showing up the hypocrisy and rottenness of the so-called People's League does not lose sight of the utter corruption of Tammany. We have already furnished our readers with the statistics of that organization showing the Tammany Hall General Committee to be composed nearly one-eighth of rum-

sellors. But *The Voice* strikes corruption wherever it finds it, and it does not desire the honest reformers of this city to be hoodwinked into supporting a movement equally corrupt with Tammany and adding besides the vice of hypocrisy.

If any doubt the truth of *The Voice's* conclusions let them read the following interview with Rev. Dr. Charles F. Deems, pastor of the Church of the Strangers, a former enthusiastic supporter of the League, but who now advises reformers in this city to vote for the Prohibition ticket.

"It is true," said Dr. Deems to a *Voice* reporter, on being asked if he had retired from the People's Municipal League. He further said:

"I did not intend to make any publication of the fact. Nevertheless, I have no reason for any concealment. That I am a minister of the Gospel I trust I shall never forget. I hold it my duty in the pulpit to inculcate the moral principles that lie at the basis of all conduct, including political conduct, but to abstain utterly from all partisan utterances. I must discharge the duties which lie outside the pulpit, as well as those which belong to the pulpit, my duties as citizen as well as pastor. With my brethren I deplore the dreadful condition of the politics of our city. When a proposition was made to make some reform I felt that we ministers should lend our moral support to all citizens engaged in so laudable an undertaking. Therefore I signed the call and allowed my name to be put on the Committee. Of course my understanding of improvement in politics involves the suppression of the saloon. All talk about civil service or municipal reform which does not involve the suppression of the saloon is a delusion, a snare, a vanity, a vexation of spirit. But that was never mentioned by the League in my hearing.

"Then I attended a second meeting, at which I spoke a few words, but I saw that the whole thing was tending to draw clergymen beyond their sphere and I abstained from attending to further notices, waiting the nomination. When that was reported I asked a leading public man in the League:

"Did you consult the Labor party and give them a fair show in your nominations?"

"He answered promptly, 'We did.'

"Did you do the same with the Republican party?"

"We did."

"And with the Democratic?"

"Yes, certainly."

"And the Prohibitionist?"

"Well, no."

"Then and there I dropped the League. If they had consulted the Prohibitionists, who had had a ticket in the field for weeks, I should have advised a coalition, so as to take the city out of State and National politics, even on this question. But as every other party but that to which I was known to be favorable was consulted, and, I think, represented in the nominations, I considered myself politely excused from the League.

"No one can now reasonably blame me for saying that I am not yet quite saintly enough to be led to martyrdom with the wool over my eyes. I prefer to perish with my eyes open. The political condition of this city can never be reformed by combinations managed by astute and practical politicians. It is placing the horse in the rear of the cart to say 'Let us reform the politics of the city and then we will suppress the saloons.' There can be no reformation until the saloons have been suppressed. Could the Lord of Hosts himself keep heaven clean a day if he licensed a solitary saloon in any part of the New Jerusalem?"

"I shall support the straight Prohibition ticket in this city at the next election, and I wish you would most respectfully invite all my clerical brethren to wheel into line and show that they mean business and practical politics, and will not be deceived. Extend the invitation to the lay brethren and ask them this pointed question: Do you not certainly know that the Prohibition nominations on the whole are as respectable as those of the League? Do you not further know that if that ticket were elected there would be a greater probability of reforming the city than if the ticket of the League were elected? Being most firmly convinced that that is true, my duty in the premises is very apparent. My pursuits of the line of duty outside the League must not be interpreted into any reflection upon my honored and beloved brethren who believe that their duty leads them to cooperate with the League. But when there is a good citizen's ticket in the field, why do we seek to bring in another? It was understood that the movement was against Tammany, and I think many of the clerical brethren still honestly think so. It is a delusion. Else why select one of Tammany's officials to be the People's candidate?"

#### GOVERNOR CAMPBELL'S SCATHING MESSAGE.

*N. Y. Press (Rep.), Oct. 22.*—The quarrel between Governor Campbell of Ohio and the Democratic leaders of Cincinnati, which is culminating at Columbus, is too complex to be thoroughly understood outside of Ohio. That certain local boards governing Cincinnati are corrupt is indisputable. That Cincinnati is badly governed by its Democratic rulers is

only what is to be expected in any city where the vicious elements which compose the Democratic party are masters of the situation. But these boards were created by the Democratic Legislature of Ohio, and their conduct of affairs must be bad, indeed, when the Governor deliberately proposes that they shall be abolished and boards created by appointment of the Mayor of Cincinnati, who is a Republican. It is evidence of the corrupt character of the Democratic party of Ohio and elsewhere that the lower branch of the Legislature, through its Democratic officers, deliberately snubbed and insulted the Governor by refusing to receive his private secretary with the message making this recommendation. The old adage that when rogues fall out honest men get their dues seems to be true of the Republican situation in Ohio growing out of this Democratic quarrel. Our Columbus special says:

The effect of the message was startling in the extreme, and the Hamilton County delegation and the lobbyists from Cincinnati squirmed under the severe lashing they received. In the message the Governor recedes from his former recommendation that the Board of Public Improvement of Cincinnati should be elected at the approaching election in November for the reason that the time for canvassing the merits of the candidates is too limited, and that the committees whose work it shall be to place in nomination the candidates for the board do not enjoy the respect of the people of Cincinnati to a degree sufficient to give public confidence to their nominations. He recommends that the election be held in April instead of November.

The Governor then recommends that in lieu of the present Board of Public Improvement a non-partisan board be created, to be appointed by the Mayor. The remainder of the message is directed by the Governor to a rather severe and outspoken arraignment of the members of the House for their delay in giving to Cincinnati the reform necessary.

#### FOREIGN.

##### FRANCE AND RUSSIA.

*Albert Sorel in Le Temps, Paris, Sept. 17.*—National policy is not founded on sentiment or on fine language. It is the outcome of necessity, and is governed by reasons of State. This is strikingly exemplified by the relations between France and Russia. When these two countries had for a long time the same form of government they remained estranged from and hostile to each other, but to day when their modes of administration are theoretically the most antagonistic in Europe, the whole European world looks upon an alliance between them as not only possible but natural. This change of relations between the two countries—one of the most singular and rapid transformations recorded in the history of diplomacy—is easily explained. In former times the aim of the whole political system of France was to extend and secure an eastern frontier, and consequently to maintain friendly relations with Sweden and Poland and more especially with Turkey, which was then in point of fact a commercial and consular colony of France. This is why Louis XIV. protected Turkey, defended Poland, and supported Sweden. Russia, on the contrary, coveted these countries for, while the barrier on the east which they formed together was a protection to France, it was an obstacle to Russia; it separated her from Europe, commerce and civilization. Thus France and Russia were forced by circumstances into an attitude of mutual hostility. But now circumstances have entirely changed. And while, therefore, France and Russia need not deny that there was enmity between them in the past, they have to reflect dispassionately on the conditions of the present and to inaugurate a new policy based neither on sentiments nor on emotions, but on their regard for their own welfare.

##### JOHN ERICSSON AND KING OSCAR.

*Dagbladet, Christiania, Sept. 14.*—In 1870 John Ericsson had the audacity to criticise, rather sharply, some views concerning naval affairs propounded by our present king, at that time heir-apparent to the crown of Norway and Sweden, Prince Oscar.

Yesterday John Ericsson was buried in Stockholm, honored by two nations, honored as no Swedish man before him.

The king was in the city, but took no part in the solemnities.

The Swedes think that the honor of John Ericsson has suffered nothing by the absence of the king, but that, on the contrary, a sore spot in the king's honor has thereby been quite needlessly, but sharply, laid bare.

#### SOCIAL DEMOCRATIC CONGRESS.

*New-Yorker Volkszeitung*, Oct. 20.—From whatever point of view we regard the Congress, we see evidences that the deliberate determination of the party leaders has resulted in the establishment of a solid basis on which the Social Democracy of Germany, with greater unanimity and resolution than it has ever hitherto evinced, may steadily and persistently push on to the achievement of its prescribed end—the liberation of the Proletariat from the shameful bonds of political and economic slavery.

*New-Yorker Staats-Zeitung*, Oct. 20.—The Social Democratic meeting at Halle was brought to a close with the past week. As was to be expected from the delegates elected, it has truly and dutifully carried out the programme entrusted to it by the party leaders. German Social Democracy has gracefully retreated to the realm of "revolution of thought." The actual revolution is relegated to a more or less distant future, but can meantime be utilized as a bogey by the foreign press.

#### THE IRISH FAMINE FUND.

*The Labor World*, London, Oct. 4.—The appeal which has been addressed to the American people for the relief of Irish distress is worthy of the sincerest appreciation at the hands of the people of Ireland. It is well meant, and is, we believe, free from the suspicion of party motive or object. The names attached to the document are a guarantee against any ulterior purposes. Nevertheless, we regret that the appeal has been made. It is inopportune. It will give the Tory Government an excuse for doing little or nothing towards providing means for dealing with the distress. Whenever the purse of public benevolence is opened for the relief of Irish tenants, the Imperial treasury is closed to the needs of the situation. Mr. Balfour will be glad if America sends enough of money to Ireland to save the people in the distressed areas from starvation. He will then be able to devote the taxes of the people to the carrying out of his policy of emigration. The landlords will rejoice likewise. The distribution of relief is always a good thing for them. They manage, as a rule, to obtain about fifty per cent. in rent of what is contributed by the public for charity.

*The Guardian*, London, Oct. 8.—But for some of the woes of the old country at least the Americans evince a sympathy. A subscription in aid of the expected Irish famine has been started by a committee which embraces two ex-Presidents of the States. Malicious people, observing that no pains have been taken to ascertain the extent of the anticipated calamity, or the most effectual way of dealing with it, have hinted that the Irish vote may be a stronger motive than the Irish famine; but we shall all be glad to welcome any aid that is judiciously bestowed.

*The Times*, London, October 9.—The picture drawn by Mr. Morley of the Irish Secretary killing time with golf while the spectre of famine is brooding over Ireland may be reduced to the proper perspective by the help of the letter which Mr. Balfour has written in answer to the inquiries of an American correspondent. Mr. Balfour has received "endless reports and communications" on the subject of the supposed failure of the potato crops in the

West of Ireland. A study of these reports shows it to be premature for the present to form any absolute conclusion as to the exact area or intensity of the mischief. For that we must wait until the end of the month, when the potatoes are dug. All trustworthy evidence, however, indicates that "the cry of general famine is wholly absurd." "Although in particular localities the failure is undoubtedly serious, Mr. Balfour unhesitatingly pronounces the measures taken by Government "sufficient to deal with any real distress which it may be beyond the power of the ordinary Poor Law to meet." Here is the statement of the responsible Minister, evidently framed after a full consideration of the best means of information at his disposal. It is in sufficiently strong contrast with the harrowing predictions to which Nationalist orators and their English allies have been giving utterance with various degrees of positiveness.

The gentlemen who engineer the American Famine Fund are, of course, very angry because we have described it as instituted for electioneering purposes by politicians and party journalists. Mr. Healy, in particular, has devoted some attention to our repudiation of the fund as an intrusion upon the province of our own Government. We hold to that description of the fund, and we are glad to see that Mr. Courtney speaks of transatlantic help as totally unnecessary, if not insulting.

Why the Nationalists are so anxious to get up a relief fund, and to get the administration of such a fund into their own hands, is not difficult to guess. Their exchequer, to judge from their repeated excuses for passing the hat round, is in a low state. We pointed out on a former occasion how, at the Parnellite meeting on Saturday, the phrase "suffering people" was ingeniously used to do duty in two senses, so as to include the starving peasantry of Ireland and the cause of the evicted tenants, the object being that the funds collected for the former purpose on the American tour should be applicable for the latter at the discretion of the leaders.

*Hartford Courant*, Oct. 20.—William O'Brien tells Blowitz that he and Dillon embark at Havre next Saturday for New York. "We do not beg for alms," he says; "what we want is not merely to meet immediate contingencies which bad crops occasion, but to form a definite basis of a fund for finishing the eviction system." But surely Mr. O'Brien will agree with the rest of us that the "immediate contingencies" should be attended to first. Probable starvation this year is a more urgent "contingency" than possible eviction next year. Mr. Thomas Patrick Gill, M.P., the first of the five Nationalist envoys to put in an appearance at New York, has been telling a *Herald* reporter that the failure of the potato crop is a very serious matter for the cottiers in the west of Ireland, and that the Nationalist party has advised them not to pay their rents this year, but that England is governing the island at present, and it is England's business to see that they don't starve. He says that the bulk of the money contributed by American charity in 1879, to relieve the suffering there, went into the pockets of the landlords, and he adds:

Our visit to this country, I wish to say, is not to seek charity for famine stricken Ireland. It has a far different object. It is England's duty to ward off the threatened starvation. What we desire is aid to carry on the struggle against the attempt to eradicate the growing National sentiment in our country.

This is strange talk to come from the lips of a representative Irish politician at this time, if the statements that have been made to the American public as to the number of men, women and children now within measurable distance of starvation are true. It suggests a fear on Mr. Gill's part that the subscriptions for the hungry peasants of West Ireland may interfere with the passing around of the hat for the benefit of the Nationalist campaign fund. But perhaps the reporter misunderstood him.

#### TEMPERANCE.

##### MORE ORIGINAL PACKAGE DECISIONS.

*Cleveland Leader (Rep.)*, Oct. 19.—The "original package" question will not down. On Friday two judges of the United States Circuit Court, sitting at Topeka, Kan., and Judge Stevan, of the Superior Court, at Sioux City, Ia., rendered decisions of the same nature, both courts declaring null and void all State laws prohibiting or restricting the sale of "inter-state" liquor, that were passed before the recent legislation by Congress granting the States full control of this traffic. The position taken is that all State laws interfering with interstate traffic in liquors were necessarily as if they had no existence, until after the so-called Wilson law was passed by Congress, and that the only recourse of the States is the re-enactment of the laws upon which they have depended to restrict the saloons. If the Supreme Court of the United States shall sustain this view of the interstate liquor traffic question, a vast amount of harm and confusion must result, and a great many laws for the restriction or entire prohibition of the liquor traffic will have to be passed anew during the coming winter.

*Topeka Capital (Rep.)*, Oct. 18.—Kansas is again disgraced by an infamous decision from the United States District Court. Every decision bearing upon the enforcement or the validity of any phase of the prohibition law which has emanated from Judge Foster's court has smelled of whiskey. Yesterday there was handed down from the United States District Court the joint decision of Judges Foster (of Kansas) and Phillips (of Kansas City, Mo.) in the Rahrer case, deciding that the prohibitory law of Kansas was rendered null and void by the decision of the Supreme Court, that Kansas has no law upon its statute book for the protection of the people against the free saloon known as the original package house, and that they cannot be restrained until the Legislature shall convene and again pass new laws against liquor selling, or to re-enact the old prohibitory law. This decision decides, so far as that court can decide, the question that the Wilson Bill passed by Congress did not affect the prohibitory law upon our statutes, because it was then dead by reason of the Supreme Court decision.

*The Capital* believes that most intelligent men, whether lawyers or not, will accept the legal judgment of Senators Edmunds, George, Wilson, Ingalls and Plumb, all of whom agreed that no additional legislation would be required under the Wilson Bill to place the control of liquors within the laws of the States, in preference to that of Foster and Phillips. The result of the decision will be to open up the original package house nuisance in every community in Kansas, to again plunge the counties into litigation and a contest to down the cloven-footed evil which always finds in Judge Foster's court a most willing and overzealous friend.

Judge Foster has proven himself in the past ten years to be the firm friend of the saloon. He does not hesitate to use the power of his judicial position to protect the interests of whiskey. This decision was expected to give new vigor to the Democratic party that stands pledged to reopen the saloon. It is Judge Foster's contribution to the campaign. It will light the fires anew on the Prohibition altars all over Kansas. Let the Prohibition party now wheel into line and drop their useless organization in this State and go to work in earnest for a stalwart Republican Legislature, and turn the Foster-Phillips political whiskey decision into a grand victory for Prohibition.

##### ALCOHOL DEADENS THE MORAL SENSE.

*Dr. T. L. Wright, in Alienist and Neurologist*, July.—Alcohol deadens the conscience of anyone who partakes of it, let his motives in drinking be what they may. The casual



drinker often partakes of alcohol without any clearly defined purpose, certainly without the slightest intent of committing an unlawful act. Yet, the poison affects him as it does others; it paralyzes his conscience, the acuteness of his sensibilities is blunted, and he is peculiarly liable to be led into improper and unlawful conduct. The drinker is deprived of intellectual soundness as well as of moral capacity; and yet the law says, "Drunkenness is no excuse for crime."

Shakespeare knew the deadly spell that alcohol casts on morality:—

"If I can fasten but one cup upon him  
With that which he hath drunk to-night already  
He'll be as full of quarrel and offense  
As my young mistress's dog."

saith honest Iago.

It appears to be a potential quality of drunkenness to depress the moral capacities, and thus foster the assaults of temptation, whether it comes in the guise of folly or of criminality. The corruption of the moral system may be observed in the small vices of drunkenness as well as in the surprising turpitude of its conspicuous outrages. The crimes of drunkenness are not commonly the outcome of premeditation and brooding malevolence. The natural defense against their exhibition and activity, the nervous basis of the moral constitution, is disabled. While this nerve defect in drunkenness may, to some extent, be inconsistent with premeditation and malice in the commission of crime, yet the very defect is the more dangerous to society, from the fact that it is withdrawn from the supervision of the rational mind.

A person intoxicated will commit offenses in thought, in speech, and in conduct, which in his sober moods he would view with abhorrence. The tendency of drunkenness is inevitably toward crime.

#### PROHIBITION AND CRIME.

*Brauer and Malzer, Chicago and New York, Oct. 10.*—Prohibitionists are in the habit of asserting that Prohibition is a means of decreasing crime. Like most of their assertions they fail to furnish a proof of it. They cannot call the two principal Prohibition States of the West on the witness-stand, neither will the Prohibition State of the East—Maine—be a good witness. In Kansas, after ten years' Prohibition, there are 873 criminals in the penitentiary—that is, one for 1,830 inhabitants; in Iowa, after five years of Prohibition, the penitentiary contains 619 criminals, or one to 3,121 inhabitants. Nebraska, a High License State, has 345 criminals—that is, one to 3,333 inhabitants. Prohibition decreases crime as little as it prohibits drinking.

#### RELIGIOUS.

##### A DAY OF JOY.

*The American Hebrew, New York, Sept. 26.*—It is not a pleasure to call to order so good a friend of Jews and Judaism as Dr. Benjamin Ward Richardson, the distinguished English authority on sanitation, who has done so much to secure recognition for the Jewish dietary and sanitary laws. He has, however, fallen into the popular Christian error of speaking of the Jewish Sabbath as a day of gloom and austerity. It is a pity that his profound interest in sanitary problems, which led him to study the laws of Moses and the practices of Judaism so far as they concerned those problems, did not lead him a step further in his Jewish researches to study the laws of Moses and the practices of Judaism so far as they concern the "princess," the "bride," the blessed, joyous Jewish Sabbath. He would have learned that in only one respect can the Jewish Sabbath laws be considered rigorous, and that is in the rigid exclusion of work—all employment for material profit.

##### LET US BE MORE CORTEOUS.

*The Catholic Mirror, Baltimore, Sept. 27.*—In spite of our boasts that the Catholic Church

is the home of the rich and poor alike, that no distinctions between man and man exist, that all are heartily welcome within the portals of her temples, and all that sort of thing, it must be confessed that in no public places are strangers subjected to greater indifference and neglect than in our churches. Of course, the Church itself is not to blame for this. She teaches the highest charity, which means kindness, courtesy and every manifestation of good manners and considerateness, but there is a pressing need for the practical application of this teaching in the habits and lives of the people.

The necessity which demands the retention of the obnoxious pew system in our Catholic churches is a purely material one, and one, it seems, that cannot be obviated by the adoption of something more in keeping with the spiritual tenor of Catholic worship. The imperative need of revenues to defray the expenses of maintenance is generally understood, and experience appears to verify the belief that the renting of the pews is the easiest, surest and most practical way of levying the indispensable tax.

It is apparent that the privilege implied in the payment of pew rent should never be arbitrarily exercised. No donation of the kind, however large, can ever justify on the part of the pew-holder a neglect or disregard of the requirements of Christian charity, a thoughtful consideration of the feelings and comfort of others, and observance of the simple rules of courtesy and kindness.

#### A FALSE PROPHET.

*Portland, Me., Globe, Oct. 18.*—Ten years ago Bob Ingersoll prophesied that ten years from that time two theatres would be built to one church. The time has expired, and here is the Methodist Church alone building churches in the United States at the rate of three a day.

#### MISCELLANEOUS.

##### TWO FICTIONS.

*Lucerne, Switzerland Correspondence, N. Y. Evening Post, Oct. 18.*—The skylark and the nightingale, as generally accepted by mankind, are fictions. This may easily be learned at first hand, for both birds are common in their haunts and widely distributed in Europe. It may also be learned from the testimony of more than one European naturalist. Yet, even in Europe, the fictions appear to be much better known than the birds themselves.

The skylark of fiction, it may be well to state, is a songster of surpassing ability, whose habitual station while singing is at a point sufficiently above the earth's surface to render him invisible to the naked eye. His music descends as if from heaven itself, challenging the admiration of the densest clodhopper, and lifting the cultured soul to dizzy heights of sentiment.

The real skylark has, indeed, the habit of singing on the wing; and doubtless he sometimes mounts high enough to become invisible; there is good evidence to that effect. But he certainly prefers to be within easy optical range. Though I do not myself profess to have acquired a perfect familiarity with his habits, I have studied him in many parts of Europe; I have watched him patiently, sympathetically, hopefully for hours at a time, and never have I known him to reach an altitude at which he could not be seen plainly by any normal eye. More than this, he delights to sing upon the ground. Very often, indeed, when a careless listener—having in mind the lark of fiction—believes him to be out of sight in the sky, he is to be found in some favorite spot a-perch.

The lark possesses a voice of mediocre quality, and produces a song far inferior to those of many other birds. At best his music is canary-like; at worst it is positively insectile. Distance does not enhance its effect. On the contrary, the farther away the singing

bird, the harsher and shriller his performance. But he is one of the most cheery and indefatigable of bird singers.

Need it be said that the nightingale of fiction is the incomparable songster, who through all the hours of daylight lurks *perdu*, silent, melancholy, but in the depths of night transcends imagination with his melody? On the morning of May 3, I was walking in the park of Vincennes, with an eye to the birds. Not far from the old chateau I was brought to a stop by a loud thrush-like song, which came from a thicket at a distance of half a dozen paces. I did not know the song, and I drew my field-glass out of its case and took up a position behind the nearest tree in the hope of identifying the musician. His strain was at once repeated. I noted that it was quite complicated, and that it was delivered with much boldness and decision; but it did not impress me as being of unusual excellence. Yet, a moment later, as the singer descended to the ground just before me to secure a tidbit that had caught his eye, I discovered that I had been listening to a nightingale.

On the 7th of May I went out from Paris to the Forest of St. Germain en Laye to that end.

It was a fine morning and a hot one upon which I entered the forest. At high noon, when I first heard the song of *Daulias lucinia*, the local thermometers must have indicated a temperature of about 80° in the shade. Nevertheless, that same first song was one of the best I have ever heard produced by any nightingale under any circumstances—a really delightful outpouring, rivalling in its ardor the love-songs of the bobolink and the purple finch. It was an admirable performance, but it was not by any means a matchless one. I felt that it was richly worth hearing again. It was not repeated, however.

But towards five o'clock in the afternoon, as I was taking a moment's rest by the side of a shady *allée*, I was saluted by a tentative song close at hand. It arose from a thicket which I had carefully explored a quarter of an hour before without seeing a feather or hearing a call-note. After a short pause it rose again, louder and at greater length. An answer came from a sapling on my right, so near that its sudden ringing out fairly startled me. For a few moments thereafter the evening chorus of the woods continued without an audible note from the nightingale. Then a bird in the woods behind me supplied the missing tones. His strain was not complete before the first singer began again; and within ten minutes from that time the three were singing almost continuously. So continuous, indeed, were their songs, and so loud and long, that, added to those of other wood-birds, they rendered it difficult for me to form an opinion of the nightingale's numbers farther away. Occasionally, however, during a lull in the music, I could hear parts of more distant strains, which gained to a marked extent by their remoteness.

The nightingale executes so rapidly, so audaciously, and with such frequent variation of theme, that a listener must be clever indeed to outline in the crudest manner any one of his longer airs; and no arrangement of syllables, however accurate, can convey an idea of the peculiar, clarinet-like richness of the bird's voice. It lacks pathos and sweetness. The songs of the hermit-thrush, the grass finch, the ruby-crowned kinglet, and the winter wren—to seek no further—have these qualities in a far higher degree than the nightingale's. In fact, it is only in the variety of his musical productions that he excels at all. He is a singer of many words and many methods of expression. There is always, to be sure, one of a few characteristic themes present in his music, but so embellished, according to the caprice of the moment, that the popular saying, "The nightingale never repeats himself," may be said to be founded at least upon fact. It was not a quarter past eight o'clock when the last song of the evening concert was brought to a close.

Half past nine o'clock—ten. Still not so much as a single note from a nightingale.

I had gone, perhaps, half a mile when the song of a nightingale arose in the woods behind me. Unmarred by any other sound, ringing out with every note clear and full, its effect was singularly impressive. But it was the same song I had heard many times before—no richer, no sweeter, no more impassioned. I had made the acquaintance of the nightingale of fact.

#### "WORLD'S FAIR, CHICAGO, 1893."

*America, Chicago, Oct. 16.*—It may be taken for granted that the fondest dream of George R. Davis's life has been realized. He has writ a manifesto addressed "To the Press of the United States," which is informed that "The undersigned has been elected to the position of director-general of the World's Fair, Chicago, 1893." The manifesto bears internal evidence that it was written by "the undersigned," and leaves no room to doubt that "the undersigned" and Col. George R. Davis are identical.

From the studied diction of this manifesto it is evident that there is a deadly breach between George R. Davis and the personal pronoun "I." It is "the undersigned" and not Col. D. who accepts all the "responsibilities" of the director-generalship, and it is "the undersigned" who "trusts that with the aid of the press of this country this great international exhibition may prove to be such a success as will be creditable to the American nation." Well, if any one can make the World's Fair of 1893 a creditable success, "the undersigned" and the press of the country can.

But "the undersigned" reserves his chief literary "doover" for his concluding paragraph. Only exact quotation can do this justice. Word for word it reads:

"The undersigned would call upon the press of the United States to hold up his hands in this great national undertaking, which, if successful will establish the United States of America as the first nation on the globe."

If the press of the United States can resist such an appeal it must have a heart of pressed brick. But doubtless some insignificant segment of "the press of the United States" will wonder if "the undersigned would call upon the press," why, in the name of the great national undertaking he represents doesn't he do so, and never let up calling until he gets his hands held up so high that he will have to stand on his tip-toes for the next two years to escape hanging.

If the managers of the "World's Fair, Chicago, 1893," do not want to have their great undertaking ridiculed into failure, they will remove "the undersigned" or make him hold up his own hands out of the reach of pens, ink, and paper.

#### WESTERN FARM MORTGAGES.

*American Spectator, Boston, October.*—According to the daily papers there have been 2,650 foreclosures of farm mortgages during the past six months in Kansas alone. That such an appalling statement should excite little comment is a sad commentary on the selfish state of society. It illustrates how dormant have grown the moral impulses of the people. Over twenty-five hundred homes in one State within six months broken up,—that the rich may grow still richer. It is well to pause in contemplation of the agony experienced by the fathers, mothers and children in those multitudinous homes as they bravely battled to save their roof-trees, yet saw and felt that, day by day, the outlook grew more hopeless—Heaven and man seemed to have conspired against them, saw their crops fail and learned how relentless capital is; how it holds poverty in its clutch.

There is something rotten in a system that permits a few gamblers to amass in half a score of years fortunes of from five to fifty million dollars, while thousands of honest, temperate, frugal farmers are driven from the

homes they have built and have so bravely struggled to save. The time has come for a general agitation of this problem in every strata of society. White slavery must be abolished.

*Times and Register, N. Y. and Phila., Oct. 11.*—A new dodge is reported in Western mortgages. Taxes are prior liens. In Kansas, if not paid, the property is sold, redeemable within three years, with 24 per cent. interest added annually. A company it is alleged allows lands securing its loans to be sold for taxes, buoys the certificates and notifies the mortgagors that, to protect their interests, they must take up these certificates and twenty-four per cent. interest, and that the money realized from such sources is used to pay interest upon the debenture bonds. In one case the holder of a guaranteed mortgage found that this land was sold for taxes nearly three years ago, so that he must buy up the certificate at once, with seventy-two per cent. added, together with all subsequent taxes and twenty-four per cent. interest thereon, or lose his security altogether.

#### THE NEW AERIAL SHIP.

*Cincinnati Commercial Gazette, Oct. 15.*—Aerial navigation has at last been solved by Mr. E. J. Pennington and R. H. Butler, whose inventive abilities have been very prominent and successful in the mechanical line.

They have sold their patents and other valuable inventions to the Mt. Carmel Aeronautic Navigation Co., whose authorized capital is \$10,000,000, the majority of which stock is already taken, and the company will proceed to erect a mammoth establishment at Mt. Carmel, Ill., at an early day, covering many acres of ground, and will work a vast army of skilled and common labor in the construction of these air ships and other machinery. These plants will undoubtedly be the largest in the West. Messrs. Pennington and Butler are taking out patents also on their aerial ship in all foreign countries.

The elements, aluminium and electricity, which are destined to form a very important feature in aerial machine construction, were not until recently perfected to such a degree that their properties could be considered for that purpose.

There have been several machines constructed that have been more or less successful, but none has achieved the degree of perfection of the aerial ship recently invented and patented by Messrs. Pennington and Butler. This machine has all the important features necessary to make aerial navigation popular and practicable. The inventors have taken in view the safety, speed and comfort to make this mode of travel attractive; they have perfected their ship so that it is under absolute control of the operator, and can be raised and lowered at will, go to any given point and return, attain a speed of 200 miles an hour or come to a standstill in mid-air.

The design of this aerial ship is on the same principle as the hull of a ship, with about the same proportions. Its appearance, except being A shaped, is round, and conical at both ends, having attached at either side two large wings extending the full length. These wings are arranged with devices that will adjust themselves automatically into a parachute, allowing the machine to descend to the earth gradually in case of accident. On the outward corners of these wings are placed propeller wheels, which run right or left, for raising or lowering the ship. At the bow is a very large propeller wheel, which propels the ship forward and backward, and directly on top of the buoyancy chamber is a rudder extending its full length and half the width of the wings, that is used to steer the ship horizontally.

A little to the rear and just behind this top rudder is an adjustable rudder to steer the ship sideways, either to the right or left. Directly under this is a rudder running horizontally.

This is used to raise or lower the ship when in motion.

The cabin is hung directly under the main part of the frame, and directly underneath the cabin is a space for storage batteries, and, being at the extreme lower side, acts as a ballast, and keeps the ship from turning to either side.

The front end of the cabin is occupied by the pilot, or steersman, who has in front of him a map and compass of his route to steer by. Both the rudders and five propeller wheels are controlled by electricity.

The speed of the machine depends on the will of the operator, who can attain the speed of 200 miles an hour or gradually slow up until it stops. The remarkable speed that this machine is capable of will make it possible and convenient for a person to have his place of business 100 or 200 miles from his place of residence if he so desires, and he can go back and forth daily with more convenience than at present with the facilities afforded by the railroads if he lived but 15 miles away. Passengers desiring to go to San Francisco from New York can take a berth on the aerial navigator in the evening at the latter city and wake up the next morning at their destination. Any one desiring to go to London or any other European city can take passage on the air ship at night and be in the desired city the next day.

That aerial navigation is the coming mode of travel can not be doubted. It will advance man to a higher element of thought, disseminate enlightenment throughout the world, open the way to new ideas, bring mankind into closer relationship, and be a long stride in the direction of the millenium.

#### THE MORMON MANIFESTO RECOGNIZED IN COURT.

*The Deseret Weekly (Mormon), Salt Lake City, Oct. 11.*—Upon the application of one Thomas Jackson for admission to citizenship, in the Third District Court of Utah, on Tuesday, Oct. 7, Chief Justice Charles S. Zane expressed himself as bound to take judicial cognizance of the official declaration from President Woodruff on the subject of the discontinuance by the Church of the solemnization of plural marriages, and the acceptance of that manifesto by the General Assembly of Latter-day Saints at the recent Conference.

The position taken by Chief Justice Zane does credit to both his heart and judgment. He separated himself from those who unjustly and, we might say, brutally, refuse to attribute good faith to the "Mormons" in any position they assume. His honor, in unison with the genius of his high and honorable calling, assumes an attitude in line with the long established principle of law, that a man is deemed innocent until his guilt is proved.

This axiom has still greater force in relation to the acceptance as genuine of a solemn declaration, regarding the honesty of which there is no evidence on which to base an imputation of bad faith. Hence the consistency of the stand taken by Judge Zane; he accepts the declaration as genuine, and announces that he can only be removed from that attitude by proof which would vitiate the manifesto. He states that his faith in human nature is a factor in leading him to the conclusion he has reached. But few men have had better opportunities of gaining an insight in that direction than the Chief Justice of Utah, and his experience in that regard in relation to the "Mormon" people has been specially ample. Although we have no means of knowing his views other than by an exercise of judgment, as to what must necessarily be the nature of his impressions regarding the "Mormons" as a rule, we believe he cannot think otherwise than that they possess traits that constitute them a community who will not disappoint those who trust in them.

Judge Zane's announced future rule of action in relation to the admission to citizenship of members of the Church, is the legitimate outgrowth of his views of the manifesto. We congratulate him on his consistency.



## Index of Periodical Literature.

## AMERICAN AND ENGLISH.

## BIOGRAPHICAL.

Darwin (Charles), Some Memories of. L. A. Nash. *Overland*, Oct., 4 pp. Reminiscences of Darwin by one who was Darwin's near neighbor in England for four years.

Motley, John Lothrop. Daniel H. Chamberlain. *New Eng. and Yale Rev.*, Oct., 32 pp. Is a notice of the correspondence of John Lothrop Motley, D.C.L., edited by Geo. William Curtis, and of the Memoir by Oliver Wendell Holmes.

## LITERATURE, EDUCATION AND ART.

Children, What shall we do with our? Harriet Prescott Spofford. Part II. *Chautauquan*, Nov., 4 pp. Discusses the Froebel Kindergarten system.

Church (Our) and Education. Thornton C. Whaling. *Presby. Q'tly.*, Oct., 27 pp. Public schools must be taught Christianity and morality by Christian teachers.

Ibsen's (Henrik) Brand. Arthur H. Palmer. *New Eng. and Yale Rev.*, Oct., 34 pp. A criticism of this dramatic poem.

Ibsen's (Henrik) Greatest Work. Hjalmar Hjorth Boyesen. *Chautauquan*, Nov., 6 pp. Awards the palm to the dramatic poem "Brand."

Literature, Origin of Vulgarisms in. Prof. Ed. A. Allen. *Chautauquan*, Nov., 6 pp. A comparison of current American dialects with old English.

Technique, what it does for a picture. F. Wayland Fellowes. *New Eng. and Yale Rev.*, Oct., 3 pp. Is essential, but has been overestimated.

## POLITICAL.

George, Henry, Is (he) a Safe Leader? Prof. E. W. Bemis. *Our Day*, Oct., 20 pp. Recognizes that he has done much to popularize economics, but antagonizes his general conclusions, while approving the making rent taxation a purely municipal affair.

Irish Parliament, The, and its struggle for Reform 1782-1793. T. W. Rolleston. *Westminster Rev.*, 14 pp. A review of Vol. VI. of W. E. H. Lecky's History of England in the Eighteenth Century.

Protection and Centralization, Thoughts about. D. Cady Eaton. *New Eng. and Yale Rev.*, Oct., 19 pp. Argues that the financial provisions of the Constitution have been construed to mean something of which our forefathers never dreamed.

Silver Bill, The. Thomas H. Hamilton. *Chautauquan*, Nov., 4 pp. An impartial review of the operation and tendency of the Bill.

## RELIGIOUS.

Christ and His Miracles. Francis L. Ferguson. *Presby. Q'tly.*, Oct., 22 pp. Argues against the Divine operations being limited by law.

Church, Representative Government in. C. R. Vaughan, D.D. *Presby. Q'tly.*, Oct., 30 pp. Asserts the purely Representative character of the Session, and its consequent legitimate authority.

England, The Religious History of. II. Prof. Geo. P. Fischer. *Chautauquan*, Nov., 4 pp. From Saxon times to the reign of Elizabeth.

Immortality, Sir George Stokes on. Part the Second. Charles Coupe. *The Month*, London, Oct., 16 pp. Comment on a lecture on "Personal Identity" by Sir George Stokes, President of the Royal Society.

Liebermann (Dr.) of Mainz. I. Grant, S. J. *The Month*, London, Oct., 8 pp. Narrative showing how one Dr. Liebermann, a Jewish rabbi of Mayence, was converted to Roman Catholicism by another Dr. Liebermann, a Roman Catholic theologian, also of Mayence.

## SCIENTIFIC.

Astronomy, Studies in. II. Garrett P. Serviss. *Chautauquan*, Nov., 5 pp. The laws of the planetary system.

Dreams, A Science of. The Lyceum, Dublin, Oct., 3 pp. Comments on a recent French work on Dreams.

Hypnosis, The Phenomena of. J. F. W. H. *The Month*, London, Oct., 13 pp. Second part of a description of hypnotism, deprecating public exhibitions of it.

## SOCIOLOGICAL.

Australia, Divorce in. Jeannie Lockett. *Westminster Rev.*, Oct., 9 pp. Argues that clerical opposition to extensive reforms in the divorce law is vicious in its tendency.

Communism, [Practical] The Failure of. The Lyceum, Dublin, Oct., 3 pp. Citing the Shakers, the Oneida Community and other similar American societies as proof of the failure of Practical Communism.

Emigrants (Europe's) and whither they go. The Lyceum, Dublin, Oct., 2 pp. Analysis of a recent Italian work on the statistics of emigration from Europe.

England, The Tenure of Land in. D. McG. Means. *Chautauquan*, Nov., 5 pp. (part II). Discusses communal and feudal tenures.

English Constitution, The. Woodrow Wilson, Ph.D., LL.D. *Chautauquan*, Nov., Chap. II. Notes the gradual transition from Teutonic Democracy to Monarchy as the result of conquest, fusion and organization.

English People, The Intellectual Development of. E. A. Freeman. *Chautauquan*, Nov., 5 pp. Chap. II.

Greatness, A Neglected Path to. Frances Russell. *Westminster Rev.*, Oct., 5 pp. Argues for the possibility of women moulding the mental and moral characteristics of their offspring, by the cultivation of their own faculties.

Mob Law. D. E. Jordan, D.D. *Presb. Q'tly.*, Oct., 24 pp. A vigorous arraignment of that type of mob law known as "Strikers' Law."

Mormonism, Recent Reverses of. Joseph Cook. *Our Day*, Oct., 12 pp. Treats of the decision of the Supreme Court of the United States that the Idaho law disfranchising polygamists is constitutional, and of the victory of the Gentile Party in municipal elections.

Negro Question, The Importance of Race, and its bearing on the. Alice Bodington. *Westminster Rev.*, Oct., 13 pp. The negro is entitled to our care and protection, but his vote can have no force, mental, moral, or physical.

Saxons (The) How they lived. Part II. R. S. Dix. *Chautauquan*, Nov., 3 pp.

Serfdom in England, The Abolition of. Very Rev. Canon Brownlow, V.G. *The Month*, London, Oct., 17 pp. Part I. of an account of the way in which serfdom was abolished in England.

Temperance Forces, New Combinations of. Joseph Cook. *Our Day*, Oct., 5 pp. Contends that no Christians can consistently support any political party that proposes to legalize rum-selling.

Women, Collegiate Education of. Horace Davis. *Overland*, Oct., 7 pp. Advocating collegiate education for women.

## UNCLASSIFIED.

Archipelago, The Great. John S. Hittell. *Overland*, Oct., 4 pp. Description of the 2,000 islands off the coast of Alaska, British Columbia and Washington.

Greater Britain, Problems of. F. R. C. I. *Westminster Rev.*, Oct., 6 pp. A review of Sir Charles Dilke's work under that title.

Greenland, Observations on. Charles M. Skinner. *Chautauquan*, Nov., 3 pp. Describes the Eskimo and Danish settlements, and the conditions of Southern Greenland generally.

Japan, the Invincible Armada in. J. S. Sewall. *New Eng. and Yale Rev.*, (Second paper), Oct., 9 pp. Describes the opening of communications with the Japanese, and the part played by Nakahama Manjiro.

Light-houses and other aids to Navigation. William Mooney. *Chautauquan*, Nov., 6 pp. Historical sketch of Light-houses and of the introduction of mineral oil in lighting them.

Man (Ideal) the Product of the Divine Spirit. W. L. Nourse, D.D. *Presby. Q'tly.*, Oct., 13 pp. Affirms the position implied in the title.

Ober-Ammergau (At) in 1890. Part the second. P. J. O'Reilly. *The Month*, London, Oct., 21 pp. Continuation of a description of the Passion Play.

Ober-Ammergau, Good-Bye to, till 1900. Katherine Roche. *Irish Monthly*, Dublin, Oct., 7 pp. Description of the performance of the Passion Play this year.

Pyrenean Shrine (A). Norman Stuart. *The Month*, London, Oct., 16 pp. Description of a miraculous statue of the Madonna at Bagnères de Bigorre in the Pyrenees and an account of miracles performed there.

Souls, A Father of. H. J. C. *The Month*, London, Oct., 10 pp. Cardinal Newman considered as the cause of the conversion of others to Roman Catholic Church.

St. Yves of Brittany. Mrs. Bartle Teeling. *Irish Monthly*, Dublin, Oct., 11 pp. Account of a canonized priest of Brittany, France, to whom is dedicated a little church in Rome.

Navajo Indians, The. M. J. Riordan. *Overland*, Oct., 6 pp. Account of the Navajo Indians of Arizona.

United States Navy, The Reconstruction of the. Charles H. Stockton, Lieut. Com. U. S. Navy. *Overland*, Oct., 6 pp. Advocating the enlargement of the U. S. Navy.

World's Fair, Sunday observance at. Rev. W. F. Crafts. *Our Day*, Oct., 9 pp. Recommends the exhibition of the American Sabbath as a day of universal liberty for rest, for fellowship, for worship.

## FRENCH.

## HISTORICAL.

Alexandre I. et Napoléon d'après leur correspondance inédite. Tatistcheff, La *Nouvelle Revue*, Paris, Sept. 15, 17 pp. Fifth and last instalment of hitherto unpublished correspondence between Alexander I., of Russia, and Napoleon I., annotated.

Czars (Les) et la France (au sujet de Pozzo di Borgo). Prince de Valori, La *Nouvelle Revue*, Paris, Sept. 15, 25 pp. Intended to show the errors of France towards Russia and the absolute necessity of a Franco-Russian alliance, *à propos* of the famous diplomat, Pozzo di Borgo.

Études Révolutionnaires. Le Gouvernement de la Convention. Edme Champion, *Revue Bleue*, Paris, Sept. 20, 4 pp. Analysis of a new book by F. A. Aulard, narrating the history of the Government of the Convention during the French Revolution.

## LITERARY.

Chanson Contemporaine (La). Georges d'Ale, *Revue Bleue*, Paris, Sept. 20, 3 pp. Critical paper on contemporary French ballad-writers.

Enfants, Les Imaginations des. Francisque Sarcey, La *Lecture*, Paris, Sept. 10, 11 pp. Anecdotes showing what odd ideas children's imagination produces.

Légion Etrangère (The Foreign Legion). Vicomte de Borrelli, La *Lecture*, Paris, Sept. 25, 2 pp. Poem.

Œdipe Roi et la tragédie de Sophocle. Gustave Larroumet, *Revue Bleue*, Paris, Sept. 20, 7 1/2 pp. First of two critical papers on the Œdipus Tyrannus and Sophocles' tragedies.

## POLITICAL.

Patriarcat Œcuménique (Le) et la Loyauté de la Sublime Porte. La *Nouvelle Revue*, Paris, Sept. 15, 7 pp. Statement of a still pending difficulty between the Patriarch of Constantinople and the Turkish Government.

Sedan et l'Allemagne contemporaine. Edouard Fuster, La *Nouvelle Revue*, Paris, Sept. 15, 6 pp. Deprecating the annual celebration in Germany of the victory of Sedan.

Tonkin, La France et le. V. De Roscoff, La *Nouvelle Revue*, Paris, Sept. 15, 11 pp. Argument that Tonquin should be abandoned by France, which should keep Annam.

Triple Alliance (La). E. Fournier de Flaix, La *Nouvelle Revue*, Paris, Sept. 15, 22 pp. Intended to show that the commercial and agricultural prosperity of France will enable her to make headway against the alliance of Germany, Austria, and Italy.

## UNCLASSIFIED.

Campagne (La). Paul Janet de l'Institut, La *Lecture*, Paris, Sept. 25, 1 p. Pleasures of the country briefly described.

Enseignement de Jeunes Filles, La Réforme de l'. Mathilde Ferey, La *Nouvelle Revue*, Paris, Sept. 15, 7 pp. Suggesting reforms necessary in France in the instruction of young girls.

Manœuvres, Les grandes, René Maizeroy, La *Lecture*, Paris, Sept. 25, 7 pp. Notes on the great manœuvres this autumn of the French army.

Poètes (Les) de Collège (College Poets). Edouard Pailleron de l'Académie Française, La *Lecture*, Paris, Sept. 25, 6 pp. Reminiscences of a youth, Dutrou, who, when a collegemate of Pailleron, was the poet of the college.

Septembre, La Rue en. Jean Richepin, La *Lecture*, Paris, Sept. 10, 6 pp. Gossip about Paris streets in September.

## Books of the Week.

## AMERICAN.

Abyssinia (Through). An Envoy's Ride to the King of Zion. T. H. Smith. A. C. Armstrong & Son. Cr. 8°, 280 pp., clo., \$2.

Æsthetics (Hegel's). J. S. Kedney, S.T.D. S. C. Griggs & Co., Chicago. \$1.25.

America and Australia, Red, Brown and Black Men of. With illustrations. G. I. Bettany, M.A. Ward, Lock & Co. 12°, 289 pp., clo., \$1.

Anglo-Saxon Freedom, Short History of. Prof. J. K. Hosmer. Chas. Scribner's Sons. Cr. 8°, clo., \$2.

Bible (The Sermon). A. C. Armstrong. Cr. 8°, 414 pp., clo., \$1.50.

Biblical Difficulties (Hand-book of). Edited by Robert Tuck, B.A. Thos. Whittaker. 8°, 566 pp., clo., \$2.50.

Book and Journal, In and out of. A. Sydney Roberts, M.D. 12°, clo., \$1.25.

Britain, Two Lost Centuries of. William H. Babcock. J. B. Lippincott, Co., Phila. 12°, clo., \$1.75.

California (Southern) Boom, The great, Inside history of. Fords, Howard Hulbert. 16°, 208 pp., paper 50c., clo., \$1.

Chess Player's Pocket Book. Jas. Mortimer. Dick & Fitzgerald. 74 pp., clo., 50 cts.

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## Current Events.

Thursday, Oct. 16.

Funeral Services of Justice Miller are held in the United States Supreme Court Chamber.....Ex-Secretary Belknap is buried in Arlington Cemetery with military honors.....A conference of the Navy Department officials, and ship-builders and steel manufacturers in reference to ship building for the Government is held at Washington.....Emancipation Celebration at Richmond, Va.....The eighth annual meeting of the Council of School Superintendents of New York State convenes in the Capitol at Albany.

New York City: The Republican County Committee indorse the nomination of the People's Municipal League.....Mayor Grant makes a demand on the Federal Census Bureau for a recount of the city's population.

The Socialist Congress at Halle adopts a resolution to the effect that strikes and boycotts have become indispensable weapons of the labor class.....The Greek Patriarch orders all the churches under his jurisdiction in Turkey to be closed.....Dillon and O'Brien arrive in Paris.

Friday, Oct. 17.

The Federal Census Bureau refuses Mayor Grant's demand for a re-enumeration of New York City.....The celebration of the Golden Jubilee of Bishop Loughlin in Brooklyn; he is presented with a purse of \$20,000.....In the United States Circuit Court at Topeka, Kan., a decision is rendered allowing the reopening of original package liquor houses in the State, and declaring that the Wilson Bill does not restore the power of the Kansas Prohibitory Law.....In the Superior Court of Iowa, Judge Stoneman decides that the State Prohibitory Law is null and void in regard to the sale of "original packages.".....A bust of Sidney Lanier is unveiled in the library of Macon, Ga.

Herr Baumgarten, a delegate to the Socialist Congress, from Hamburg, is stricken with death while making an address.....The Porte sends a conciliatory reply to the Ecumenical Patriarchate of the Greek Church.

Saturday, Oct. 18.

The funeral of Justice Miller at Keokuk, Iowa.....Congressman McKinley makes a speech on the Tariff issue in Pittsburgh.

The Socialist Congress in Halle closes.

Sunday, Oct. 19.

Municipal elections in Belgium result favorably for the Liberals and Socialists; second ballots are necessary in Brussels.....The Tramway employees at Vienna go on a strike.....At an immense meeting in Buenos Ayres resolutions are adopted demanding the impeachment of President Celman.

Monday, Oct. 20.

The Mississippi Constitutional Convention refuse to entrust the Legislature with power to divide the State.....A. B. Mullett, ex-Supervising Architect of the Treasury, commits suicide in Washington.....The Brotherhood of Railway Trainmen begins its annual convention in Los Angeles, Cal.....The Comte de Paris is entertained at a dinner by the officers of the Army of the Potomac, at the Plaza Hotel, New York City.

A General Customs Tariff Bill is introduced in the French Chamber of Deputies.....The consecration of Denis O'Connor, President of Assumption College, Landwich, Roman Catholic Bishop of London.

Tuesday, Oct. 21.

Mayor Gleason of Long Island City is sentenced to five days' imprisonment and to pay a fine of \$250 for assault.....The celebration of the Centennial of New England Methodism opens in Boston.....The Protestant Episcopal Missionary Council begins its third annual session in Pittsburgh.

Gladstone addresses a large audience at the Corn Exchange, Edinburgh, attacking the Conservative Government.....President Carnot gives audience to Senhor Piza, the new Brazilian Minister.

Wednesday, October 22.

In Washington the Annual Convention of the American Institute of Architects begins its session, with large attendance.....The American Humane Society meet in Nashville, Tenn.....The Presbyterian Synod of New York begins its session at Lockport.....Soldiers' monuments are dedicated at Kingston, N. Y., and Greenwich, Conn.....In New York City the Business Men's Republican organization endorse the Union ticket; the Fassett Committee begins an investigation of the department of Commissioners of Accounts.....Rev. Dr. Sherwood, Editor of *Homiletic Review* and *Missionary Review of the World*, dies suddenly.

In the Parliamentary election for the Eccles Division of Lancashire, Mr. Roby (Gladstonian) is chosen.....At Tipperary the charges against Mr. Harrison, M. P., and others are withdrawn.....David Sheehy, M. P., is sent to Clonmel Jail for contempt.



